PART 2

A JOURNEY TOWARDS THE

INSIGHT INTO

SRIMAD BHAGAVATAM

-

ENGLISH INTERPRETATION

PART 2

From Volume 3
- Chapters 1 to 19 -

A humble presentation through
Sangameswaran Nurani

Om Gurubhyo Namaḥ

INTRODUCTION TO PART 2

This is in continuation of "The Journey towards the Insight into Srimad Bhagavatam - English Interpretation - Part 1".

While Part 1 deals with the interpretations on Srimad Bhagavata Mahatmya and Volumes 1 and 2 of Srimad Bhagavata Mahapurana, this Part 2 deals with the chapters from 1 to 19 from Volume 3 of this great scripture.

Volume 3 contains, in all, 33 chapters. If all the interpretations have to be accommodated into one part, the number of pages would be voluminous. Therefore, I thought it fit to bifurcate them into parts so that it is easy for anyone to study them properly.

As I said in Part 1, from the very first stanza of Chapter 1, Volume 3, the interpretations are for each and every stanza and also word to word. This will help one to get the right meaning devoid of extraneous explanations. Moreover, the contents have been segmented into smaller parts with suitable headings so that, as one reads, the flow of thoughts can be tracked for better understanding. This is to help the serious readers to get into the subject deeply.

I have already explained in Part 1 as to how I got interested in this subject. I am not repeating them here as one can always refer to Part 1. However, it is impossible to proceed further without mentioning Swami Krishnatmananda about whom a write up is given in the following pages.

I have tremendously relied upon the Sanskrit to Malayalam word to word translation work done by learned scholar Shri C.G.Narayanan Embranthiri and published by M.N.Ramaswamy Iyer Memorial Edition. The excellent scholarly work done by them in Malayalam language is the

very base for my presentation in English. Therefore, while the inspirational thoughts came to me through Swami Krishnatmananda, the actual contents of Srimad Bhagavatam, as far as word to word interpretations from Sanskrit to Malayalam are concerned, they are from this Malayalam publication.

I am not a scholar nor I have basic training in writing articles. Whatever I have attempted is only for my own interest. Since this work is out of devotion to Sri Hari, I am making it available in ebook form to anyone interested in it.

Finally, if there are any mistakes in this work, they are exclusively mine, for which I seek pardon.

Om Namo Bhagavate Vasudevaya,

September 2015

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Hari Om

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ABOUT SWAMI KRISHNATMANANDA

A philanthropist and an erudite scholar, Swami Krishnatmananda, is doing a yeoman service for the uplift of the neglected children of the society, apart from espousing the the Vedic literature and Puranas and Itihasas to interested people. He has such a zeal and energy, single minded focus, and dedication in whatever work he

undertakes as he feels he is only an instrument in the hands of God. He is thus a monk with a mission and vision.

> *For the sake of occupation he is in-charge of Dayananda Ashram, Olassery-678551, Palakkad (Kerala). In a countryside in Palakkad District of Kerala State, just about 10 kilometers from the town, near Chittoor, there is a place called Olassery. On the banks of the river Gayatri (which subsequently on the flow further is known as Kannadi river, which again merges with Bharathapuzha) in a small piece of uneven land, where Swamiji is presently building the Ashram.*

There are 65 children (only boys as at present) from Attappady hills who are under his care in the Ashram. The age of these boys range from 6 to 17. All of them are studying in different government schools. However, they are housed in the Ashram where the Swamiji is their guardian. They are given excellent food, clothing and education in the Ashram, all with the efforts of Swamiji.

With the inspiration and guidance of Swami Ji most of the children are outstanding in their respective classes and pass out with flying colours. This is as far as academics are concerned. Apart from this, there are daily routines for them in the Ashram which are strictly adhered to. Starting with prayers in the morning, explanation of our sacred scriptures to them by Swamiji, school studies, cleanliness, hygiene, etc. they are also taught to recite Vedic hymns. Over a period of time most of the students have mastered the Vedic verses and other recitations in Sanskrit as well as in Malayalam. One is astounded to see how these children have picked up these areas of knowledge. And in fact they are as good at it as any other learned professional pundits.

Games and play activities are given equal importance as Swamiji feels physical health is the utmost requirement for any growing child. Since there is a river nearby and lots of trees all around, the children get the feeling of closeness to

Nature, in which atmosphere they have been brought up in Attappady hills.

Swamiji's aim is to make these children responsible citizens. When they come up of age and occupy responsible positions in the society, he is confident that they will discharge their respective functions with clean mind and devotion. When some of them become public servants, Swamiji is quite sure that they will perform their duties keeping the suffering sections of the society in mind. This is a social reformation which Swamiji intends bringing about through these children.

Apart from these activities in the Ashram, Swamiji goes to various places (permanently in some locations and others on request) giving lectures on Srimad BHAGAVATAM, Bhagavad Gita, and any of our scriptures as per the demand of the people as per a fixed schedule. He has such a majestic voice that he does not need a mike to address a small audience. His lectures have helped many in understanding our scriptures properly and I have personally derived the benefits in a very small way his profound and meticulous presentation of our valuable scriptures.

The most important viewpoint of Swamiji is that he does not seek any publicity or donations. According to him these are immaterial. The project is important and carrying them out to the satisfaction of the concerned people is his prime task. He is doing it as a passion and not for any name, fame or money. However, since money is also important in such a huge task, if any one gives whatever, he takes it as the blessing of God. According to him, he will continue with his efforts and it is for the God to show the way to strengthen his activities.

Listening to his lectures is a treat. By being constantly in touch with his lectures, it opens up one's mind towards clarity of thoughts and proper understanding of the principles advocated behind each and every word in our

scriptures. Thus his discourses are not a rhetoric, but they are like attending to lectures in a University.



(Swami Krishnatmananda giving a lecture programme)

These types of selfless work towards the uplift of the society need to be highlighted as more and more people should be aware that such work is also happening, though in a small way. That is the reason I have portrayed about Swami Krishnatmananda on my own volition and not on his saying. May God bestow Swamiji more and more strength to carry out his mission as society needs plenty of such well meaning persons in our midst. Swamiji's contact number is: 9349012478.

September 2015

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SRIMAD BHAGAVATAM - VOLUME 3 - CHAPTER 1

PREFACE

Volume 1 deals with the background in which this great scripture was created by Shri Ved Vyas Ji. The role of Narada in making this happen, Kunti stuti and Bhishma stuti about Sri Hari, birth of Pareekshit, how he got the curse from the son of Saint Sameeksha, Sringhi etc. etc. More important of all these, the elevation of human mind to understand this work has been dealt with eloquently and as to how to go about therein.

There are ten chapters in Volume 2. What are the purposes and qualities of this great scripture have been explained in this Volume. While the first chapter explains in detail about Sri Hari in His smallest of the smallest and the largest of the largest concepts, from the second chapter onward the dialogues between King Pareekshit and Sri Sukha have been dealt with. The most important portion known as Chatusloki Bhagavatam also comes in this Volume, which is the essence of Srimad Bhagavatam itself.

The creation of the Universe and the principles related thereto assume the most important part in Volume 2. This can be seen at three places in Srimad Bhagavatam. But they are not repetitions. Whatever is described in short during the discourse earlier, are elaborated and detailed subsequently. This is the rule followed in Srimad Bhagavatam. The description of the entire creation work is to impress upon in our minds the basic principle that everything rests on, everything originates from, and everything assimilates in Sri Hari.

Volume 3, through its 33 chapters, give emphasis to the principle known as "Sargaḥ". The basic elements coming out of the Creator, as the first stage of evolution of life form/Universe, is the "Sargaḥ".

Volume 2, Chapter 10, Stanza 3, introduces specifically with this concept of "Sargaḥ".

Stanza 3
bhūta-mātrendriya-dhiyāṁ
janma sarga udāhṛtaḥ
brahmaṇo guṇa-vaiṣamyād
visargaḥ pauruṣaḥ smṛtaḥ

From that Almighty came into being/procreated themselves the natural elements with the basic elements like the five elements, five characteristics, sense organs, Mahath and Ahamkara etc.

The origin of all the above with the Viraat Swaroopam is known as the characteristic "Sargaḥ".

Thus Volume3 revolves around this concept with Sri Sukha setting the background for his discourse in the first Chapter, through the meeting between Vidura and Uddhava, and then Maitreya Maharishi, and subsequently taking us to the discussions elaborating the concept of "Sargaḥ" in a detailed manner.

I have made a humble attempt to present certain concepts from Srimad Bhagavatam, as I understood them. Since the presentation is in English it has its own limitations. However, I have tremendously relied upon the Sanskrit to Malayalam word to word translation work done by learned scholar Sri C.G.Narayanan Embranthiri and published by M.N.Ramaswamy Iyer Memorial Edition.

Om Namo Bhagavate Vasudevaya,

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DEDICATION

This work is dedicated to Swami Krishnatmananda Ji, Dayananda Ashram, Olassery - 678551, Palakkad (Kerala) and the great scholar Sri C.G.Narayanan Embranthiri, and the editors and publishers of Srimad Bhagavatam, M.N.Narayanaswamy Iyer Memorial Trust, North Village, Melarcode - 678703, Palakkad (Kerala State).

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6. *VIDURA'S TRAVELOGUES TILL HE MEETS UDDHAVA.*

7. *A MOTHER'S SACRIFICE IS MUCH GREATER THAN ALL THE ACHIEVEMENTS OF A FAMOUS KING.*

8. *WHY SRIMAN NARAYAN HAS TO ASSUME PHYSICAL FORM AND DO ACTIONS ?*

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ONE

<u>THE HOLINESS OF MAN AND HIS HOME DEPENDS WHETHER Sri KRISHNA CAN ENTER IN THEM AT WILL</u>

Volume 3, Chapter 1, Stanzas 1 to 2

Continuing the discourse, Sri Sukha tells King Preekshit that the questions put forward by him were the same questions once asked to Maitreya Maharishi by Vidura. He continues:

Stanza 1

śrī-śuka uvāca
evam etat purā pṛṣṭo
maitreyo bhagavān kila
kṣattrā vanaṁ praviṣṭena
tyaktvā sva-gṛham ṛddhimat

(śrī-śuka uvāca) Shri Sukha said to King Pareekshit :

(purā) Once, (kṣattrā) Vidura, (praviṣṭena) who went away (tyaktvā) discarding (ṛddhimat) his most prosperous (sva-gṛham) home (vanaṁ) to the forests, (pṛṣṭaḥ kila) put forward (etat) similar questions (evam) like this (bhagavān

) to the most knowledgeable (maitreyaḥ) Maitreya Maharishi.

Stanza 2

yad vā ayaṁ mantra-kṛd vo
bhagavān akhileśvaraḥ
pauravendra-puraṁ hitvā
praviveśātmasāt kṛtam

(ayam bhagavān) That Sri Krishna (akhila-īśvaraḥ) the Lord of all the worlds (vaḥ mantra-kṛt) went as your messenger, (referring to the ancestors - Pandavaas - of Pareekshit), (hitvā pauravendrapuraṁ) leaving aside the palace of Duryodhana, (praviveśa) and entered (yat vai) that home (the home of Vidura) (ātmasāt kṛtam) on His own accord.

Right at the starting point of Volume 3, three important points are mentioned. (1) The greatness of Vidura, (2) How prosperous was his home and (3) The degree of detachment Vidura developed to the extent of even discarding all his fame and going away from such a prosperous home to the faraway forests.

When Sri Krishna went as the messenger of Pandavas, He could have easily stayed in the palace of Duryodhana, in the midst of luxury and comfort. But He, on His own accord, preferred to go to the home of Vidura. This shows the degree of esteem Sri Krishna had in Vidura as to his devotion, knowledge and wisdom. Thus the greatness of Vidura is established.

Secondly, the prosperity of any home is not connected with the luxuries and comfort. It is related to the quality of persons living there, where even Sri Krishna, on His own accord, can walk in very comfortably. So, where there are such great persons living even in small homes, as against luxurious palaces, such homes are considered far higher in value and sanctity in the eyes of the Lord.

Discarding such name and fame, and leaving away from such precious home, if Vidura had proceeded to the forests, something serious must have happened to endow in him such detachment from everything. This again shows the greatness of Vidura as a personality, who can disassociate from everything at will.

When such great personality puts questions to the very knowledgeable person like Maitreya Maharishi, the intensity and content of them must have greater significance and value. When King Pareekshit puts forward similar questions as of those asked by Vidura, the position of King Pareekshit is also equated with that of Vidura in the stature of devotion, knowledge, wisdom and his readiness to detach himself from his body, mind and the world. This is the background set right at the beginning of this Volume, to show the greatness of the subjects discussed hereafter.

Presentation of Vidura in Srimad Bhagavatam:

Vidura has been presented earlier in Chapter 13 of Volume 1, where he returns to Hastinapura, after meeting Matreya Maharishi and before that Uddhava, the closest aid of Sri Krishna, during the course of his long pilgrimage. Vidura leaves the kingdom when it was ruled by Duryodhana. Fed up with the situation prevailing there, and knowing that the war was going to be imminent, and there shall be destructions all around, Vidura leaves and goes away on long pilgrimage. The circumstances under and the reasons for which he decides to leave the kingdom is now explained in Chapter 1, Volume 3.

When Vidura returned to the kingdom, the Mahabharata war was over, and even Sri Krishna had departed from this world. He comes to know about all these during his meeting with Uddhava and later on with Maitreya Maharishi. Vidura was wondering why, Dhritarashtra , despite all these happenings still enjoys the comforts and leading a life like that of a dog in the kingdom of Dharmaputra/Yudhisthira. He gets surprised as to the linkage of desires on the part of

Dhritarashtra in spite of all his sons and other relatives having departed from this world. The profound advices of Vidura conveyed to Dhritarashtra are covered between stanzas 1 to 28 in Chapter 13, Volume 1. I have covered this aspect of Vidura in detail in Volume 1 as content No. 19 titled "<u>Who are eligible to give advice to whom - Example of Vidura to Dhritarashtra ".</u>

Now, Sri Veda Vyasji takes us back to the situation when Vidura decides to leave the kingdom ruled by Duryodhana. The connectivity between what have been described earlier, and what is being discussed now, is of paramount importance to understand the subject and the situation we are dealing. Hence this small explanation.

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TWO

<u>WHEN GREAT MEN MEET AND DISCUSS, THE PURPOSE OF DISCUSSION WILL BE FOR THE COMMON GOOD</u>

Volume 3, Chapter 1, Stanza 3 to 5

During the discourse by Sri Sukha, King Pareekshit having listened from him about the meeting of Vidura with Maitreya Maharishi, puts forward before him the following questions:

Stanza 3

rājovāca
kutra kṣattur bhagavatā
maitreyeṇāsa saṅgamaḥ
kadā vā saha-saṁvāda
etad varṇaya naḥ prabho

(rājovāca) King Pareekshit said :

(prabho) Hey the Great Saint ! (kutra) Where did (kṣattuḥ) Vidura (āsa) have the occasion (saṅgamaḥ) to meet

(bhagavatā) the greatest saint (maitreyeṇa) Maitreya Maharishi ? (kadā) When (saha) did they sit together and (vā) had (saṁvādaḥ) conversation ? (etat naḥ) Please tell us about that (varṇaya) in detail.

Stanza 4

na hy alpārthodayas tasya
vidurasyāmalātmanaḥ
tasmin varīyasi praśnaḥ
sādhu-vādopabṛṁhitaḥ

(praśnaḥ) The questions (amala-ātmanaḥ) by the holiest of the holy (tasya vidurasya) Vidura (varīyasi) to the great (tasmin) Maitreya Maharishi (na hi) might not have been (alpa-artha udayaḥ) for the clarification of insignificant contents. (sādhu-vāda upabṛṁhitaḥ) Those questions put forward thus might have been of such value and content as to be highly appreciated by great men.

Note: Here, Sri Veda Vyasji implies that when two enlightened minds meet, they are bound to discuss and analyse matters of great importance containing highly cherished principles and values, which will be beneficial to the people at large. Other great men also understand this and imbibe them accordingly. In other words, such men do not gossip or discuss frivolous things. They keep common good as the main purpose even in their discussions of routine matters.

Stanza 5

sūta uvāca
sa evam ṛṣi-varyo 'yaṁ
pṛṣṭo rājñā parīkṣitā
pratyāha taṁ sa bahu-vit
prītātmā śrūyatām iti

(sūtaḥ uvāca) Sutha now tells Saunakas :

(ayam ṛṣi-varyaḥ) That greatest saint Sri Sukha Brahmarshi, (saḥ) who became (bahu-vit) very famous through his discourse of Srimad Bhagavatam, (pṛṣṭaḥ) was asked questions (evam) in this manner (rājñā parīkṣitā) by King Pareekshit.

(saḥ) The honourable Saint (prīta-ātmā) who became very happy from within, upon listening to the questions, (pratyāha) started his discourse in the form of answers (tam) to King Pareekshit (iti) conveying the preface with his words (śrūyatām) "Please listen from me accordingly".

Through the following 11 stanzas (6 to 16) Sri Sukha explains to King Pareekshit the reasons for Vidura to leave his own home (also the kingdom) because of the deeds of the Kauravas.

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THREE

<u>THE MULTIPLE NON RIGHTEOUS ACTIONS BY THE KAURAVAS, DESPITE COUNSELLING BY Vidura</u>

Volume 3, Chapter 1, Stanzas 6 to 10

Continuing the discourse to King Pareekshit, Sri Sukha starts explaining the reasons as to why Vidura was so upset as to leave his home and the kingdom of Kauravas. On Each occasion when the non righteous things were done by the sons of Dhritarashtra with his full consent, Vidura had counselled against such actions in the presence of all other ministers and seniors of Kuru dynasty.

On one occasion when he was specifically called to the King's assembly by Dhritarashtra for his advice Vidura was insulted by Duryodhana in full view of all the seniors present there including Dhritarashtra, who did not resist his son. The sequence of events of the wrong actions done by the Kauravas, despite Vidura's advice, have been beautifully explained. Each word and each context has lot of

philosophical content and value and if we analyse them they themselves shall form into chapters and chapters.

Every stanza has an interrelation with the ensuing one and that is why each stanza says "yadā " - meaning "thereafter ".

Stanza 6

śrī-śuka uvāca
yadā tu rājā sva-sutān asādhūn
puṣṇan adharmeṇa vinaṣṭa-dṛṣṭiḥ
bhrātur yaviṣṭhasya sutān vibandhūn
praveśya lākṣā-bhavane dadāha

(śrī-śukaḥ uvāca) Sri Sukha said :

(rājā) The King Dhritarashtra , (vinaṣṭa-dṛṣṭiḥ) who had no eye sight - both inner and outer sights - (puṣṇan) nourishing and encouraging (sva-sutān) his own sons,
(asādhūn) who were following the heinous and dishonest paths,
(adharmeṇa) through non righteous methods,
(dadāha) burnt (sutān) the sons (Yavishtasya) of his younger (bhrātuḥ) brother,
(vibandhūn) who had no one else to go,
(lākṣā bhavane) in the house made of lac (praveśya) by making them enter into it -
(yadā tu) when this happened, thereafter;

Stanza 7

yadā sabhāyāṁ kuru-deva-devyāḥ
keśābhimarśaṁ suta-karma garhyam
na vārayām āsa nṛpaḥ snuṣāyāḥ
svāsrair harantyāḥ kuca-kuṅkumāni

(nṛpaḥ) The King (na vārayām āsa) did not prevent (garhyam) the heinous (suta-karma) act of his son (keśa-abhimarśam) when he dragged Panchali by holding her hair (sabhāyām) in the assembly of men;

that Panchali, *(snuṣāyāḥ)* ***who is the wife of his own brother's sons;***
that Panchali *(kuru-deva-devyāḥ)* ***in reality is the queen in the Kuru Kingdom in which the rightful king is supposed to be Dharmaputra;***
that Panchali whose *(kuca-kuṅkumāni)* ***saffron application on her chest*** *(harantyāḥ)* ***got washed away because of*** *(svāsraiḥ)* ***her flowing tears;***
(yadā) ***when this happened, thereafter;***

Stanza 8

dyūte tv adharmeṇa jitasya sādhoḥ
satyāvalambasya vanāgatasya
na yācato 'dāt samayena dāyaṁ
tamo-juṣāṇo yad ajāta-śatroḥ

(dyūte tu) ***In the game of chess - gambling -,*** *(jitasya)* ***who got defeated*** *(adharmeṇa)* ***through non righteous methods - of Kauravas -,***
(sādhoḥ) ***he who is pious,*** *(satya-avalambasya)* ***and firmly rooted on truth alone,***
who, *(samayena)* ***as per the predetermined arrangement,*** *(yācataḥ)* ***requested for his*** *(yācataḥ)* ***rightful place*** *(vanam āgatasya)* ***after returning from the stay in the forest,***
(ajāta-śatroḥ) ***that Yudhisthira*** *(na adāt)* ***was not given any right,***
by that King *(tamaḥ-juṣāṇaḥ)* ***who was immersed in the darkness of desires,***
(yat) ***when this happened, thereafter;***

Stanza 9

yadā ca pārtha-prahitaḥ sabhāyāṁ
jagad-gurur yāni jagāda kṛṣṇaḥ
na tāni puṁsām amṛtāyanāni
rājoru mene kṣata-puṇya-leśaḥ

(pārtha-prahitaḥ) ***Upon being deputed by the sons of Kunti (as a special messenger),***

*(jagat-guruḥ kṛṣṇaḥ) **the Jagadguru Sri Krishna,** (jagāda) **expressed** (yāni) **those words** (sabhāyām) **in the assembly of the Kaurava Kingdom,***
*(amṛta-ayanāni) **which were like showering nectar of sane words for the benefit of** (puṁsām) **all the humans,***
*but (tāni) **those** (na uru mene) **were not honoured/respected** (rājā) **by Dhritarashtra ,** (kṣata puṇya-leśaḥ) **who had lost even the little bit of good qualities;***
*(yadā ca) **when that happened, still thereafter;***

Stanza 10

yadopahūto bhavanaṁ praviṣṭo
mantrāya pṛṣṭaḥ kila pūrvajena
athāha tan mantra-dṛśāṁ varīyān
yan mantriṇo vaidurikaṁ vadanti

*(upahūtaḥ) **On being specially requisitioned to be present** (bhavanam) **in the Kaurava Assembly** (mantrāya) **for consultation in connection with matters of governance of the Kingdom,***
*(pṛṣṭaḥ kila) **and when he was specifically asked for advice on these matters** (pūrvajena) **by his elder brother King Dhritarashtra ,***
*(yadā atha) **- when this happened, thereafter -***

*(mantra dṛśām) **the greatest among all the ministers,** (varīyān) **Vidura,** (praviṣṭaḥ) **presented himself and** (āha) **expressed his views and advices** (tam) **to the King.***

*(yat) **These famous words of Vidura are** (vadanti) **discussed among all the** (mantriṇaḥ) **rulers and their ministers as** (vaidurikam) **"the words of Vidura".***

What follows, hereafter, is the profound advices of Vidura addressed to Dhritarashtra in the presence of everyone present in the Assembly. These are covered in the ensuing three stanzas.

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FOUR

<u>"Vidura VAAKYAM" - WHAT IS KNOWN AS Vidura'S FAMOUS ADVICE TO DHRITARASHTRA:</u>

Volume 3, Chapter 1, Stanzas 11 to 13

Upon being specially called by Dhritarashtra to the King's assembly for specific advice on matters of administering the kingdom, in the presence of all the ministers, relatives of the King and all the men present there, Vidura goes on to explain his matured advice to the King.

Stanza 11

ajāta-śatroḥ pratiyaccha dāyaṁ
titikṣato durviṣahaṁ tavāgaḥ
sahānujo yatra vṛkodarāhiḥ
śvasan ruṣā yat tvam alaṁ bibheṣi

(pratiyaccha) Please return to (ajāta-śatroḥ) Yudhisthira (dāyam) his rightful share, who is (titikṣataḥ) enduring all (tava) your (durviṣaham) unbearable misdeeds (āgaḥ) inflicted upon him. (vṛkodara ahiḥ) Bhimasena (śvasan) is hissing (ruṣā) with anger like a cobra snake because of your torturous actions (saha anujaḥ) in the company of his younger brothers (yatra). (tvam alam) You are also of course very much (bibheṣi) scared of (yat) that cobra snake.

Stanza 12

pārthāṁs tu devo bhagavān mukundo
gṛhītavān sakṣiti-deva-devaḥ
āste sva-puryāṁ yadu-deva-devo
vinirjitāśeṣa-nṛdeva-devaḥ

(mukundaḥ) That Sri Krishna, (devaḥ) who is worthy of being worshipped by all,
(bhagavān) who is the embodiment of all the qualities - Gunas - and endowed with all the prosperities,
(sa kṣiti-deva-devaḥ) and always in the company of the demiGods of the other worlds and the demiGods of the earth,
(gṛhītavān) had already taken upon Himself the responsibility of standing by (pārthān tu) the sons of Kunti.
(yadu-deva-devaḥ) Such Srikrishna, who is the best among all the Yadavas,
(vinirjita aśeṣa nṛdeva devaḥ) who had won over all the kings and the kings of their kings effortlessly,
(āste) is very much (sva-puryām) residing at His place, which you must remember and make a note of.

Stanza 13

sa eṣa doṣaḥ puruṣa-dviḍ āste
gṛhān praviṣṭo yam apatya-matyā
puṣṇāsi kṛṣṇād vimukho gata-śrīs
tyajāśv aśaivaṁ kula-kauśalāya

(saḥ eṣaḥ) This Duryodhana - (puruṣa-dviṭ) who had nurtured anger against such Sri Krishna, (āste) is in fact (doṣaḥ) the real curse (gṛhān) which has (praviṣṭaḥ) entered into this house/Kingdom.
(vimukhaḥ) He is totally devoid of any positive thinking (kṛṣṇāt) towards Sri Krishna (gata-śrīḥ) and is also devoid of all auspiciousness.
(tvam) You, as a King, (puṣṇāsi) are nourishing (yam) him (apatya-matyā) because of your inclination of attachment to him as your own son.
(tyaja) You must discard (aśaivam) this curse (āśu) instantly (kula kauśalāya) for the welfare of your own dynasty and for the sake of ensuring the prosperity and wellbeing of the people of the kingdom at large.

***<u>Note:</u>* The analysis about what Vidura told Dhritarashtra through the above are:**

1. ***He is telling Dhritarashtra that he had tortured Pandava family so much that already Bheemasena, along with his younger brothers are seething in anger. The expression of younger brothers is important, as this has excluded Yudhisthira, the eldest. Vidura's intent is that only because of Yudhisthira's patience, his brothers are kept contained. But Dhritarashtra , by not returning the promised right to Yudhisthira, is forcing Yudhisthira to break his patience.***

2. ***He also adds that, in his heart of heart, Dhritarashtra is in fact so scared of Bheemasena. It is better not to pretend bravery but hand over the rights to Yudhisthira. By doing this act the enmity will be over and peace will prevail. Dhritarashtra , as a King, is missing this opportunity to bring peace to the kingdom.***

3. ***His comparison of Bheemasena with a cobra snake is also profound. By nature snakes do not attack others. They do so only if they are subjected to disturbance by others and in this case, (of not honouring the promise of returning the rights to Yudhisthira) Dhritarashtra has exceeded all limits. Vidura had been cautioning the King time and again about the tortures he was inflicting upon the Pandavaas over a period of time.***

4. ***Vidura is also warning Dhritarashtra that one should not take it easy about Sri Krishna just because He is in his own place. He had already owned Pandava family as His own and He will protect them at all costs against the injustice. (Owning up means that the righteousness is on the side of Pandavas and Sri Krishna represents righteousness. He cannot be at any other place than that of ensuring righteousness). Sri Krishna is all powerful and He alone is enough to annihilate the entire Kaurava army and the Kauravas.***

5. ***Vidura tells Dhritarashtra to disown his son Duryodhana, who is a curse to the family and the Kingdom, who is the root cause of all the problems. He forewarns him that his attachment to such a son itself is a sin, and the rule of law for the protection of the kingdom and the people at large need the disowning of such a person, be it the King's son or anyone for that matter.***

6. ***Duryodhana is such a person who is blinded by his anger towards Sri Krishna and because of that attitude is inflicting the danger to the entire kingdom. Sri Krishna is worth worshiping and adorable and not to be fought/hated against. He is telling Dhritarashtra that there may not be any opportunity again to reverse the happenings, if this one is lost. He is telling Dhritarashtra to pave the way for peace and for that purpose the hurdle of Duryodhana is to be discarded.***

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FIVE

SANE ADVICE NOT HEEDED BY ATROCIOUS REGIMES - Vidura'S DEPARTURE FROM THE KINGDOM IS AN EXAMPLE

Volume 3, Chapter 1, Stanzas 14 to 16

Delivering the discourse to King Pareekshit, Sri Sukha had explained, through the previous stanzas, what Vidura had advised Dhritarashtra in the King's assembly on specifically being asked for such an advice and on being requested to come to the assembly on the King's orders. Vidura had been telling the King only the right ways of administration of the Kingdom. Due to the attachment of the King towards his adamant son, who is not keeping the welfare of the kingdom and its people in mind, the King is not able to take any positive decision. Instead he sides with his son and perpetuates misdeeds and tortures over the Pandavas,

despite knowing full well that the righteousness is on the side of the Pandavas and Sri Krishna is standing by them in order to protect the righteousness. Vidura ultimately tells Dhritarashtra to discard his son for the welfare of the Kingdom, for which there is no reaction from him.

Upon listening to the frank and truthful advice of Vidura, Duryodhana gets angry and what happens thereafter is described through the following stanzas.

Stanza 14

ity ūcivāṁs tatra suyodhanena
pravṛddha-kopa-sphuritādhareṇa
asat-kṛtaḥ sat-spṛhaṇīya-śīlaḥ
kṣattā sakarṇānuja-saubalena

(tatra) At this time (asat-kṛtaḥ) Vidura was disrespected (suyodhanena) by that Duryodhana, (sa karṇa anuja saubalena) who was seated in the company of Karna, Dussasana, Shakuni etc., (pravṛddha kopa sphurita adhareṇa) seething in anger, manifesting it through his shivering lips; (kṣattā) that Vidura (sat spṛhaṇīya-śīlaḥ) who always aspired the common good, (iti ūcivān) and who thus honestly advised the King in the interest of the kingdom.

Stanza 15:

ka enam atropajuhāva jihmaṁ
dāsyāḥ sutaṁ yad-balinaiva puṣṭaḥ
tasmin pratīpaḥ parakṛtya āste
nirvāsyatām āśu purāc chvasānaḥ

<u>Now the following are Duryodhana's words:</u>

(kaḥ) Who (upajuhāva) called (enam jihmam) this useless (dāsyāḥ sutam) son of a maid (atra) over here? (tasmin) He has been (puṣṭaḥ) nourished by (yat balinā eva) the food of this Kingdom, but has (pratīpaḥ) turned against the very

same Kingdom, and *(āste)* ***firmly rooted*** *(para-kṛtya)* ***in the welfare of our enemies.*** *(nirvāsyatām)* ***Let him be driven out*** *(purāt)* ***of this Kingdom*** *(āśu)* ***right now*** *(śvasānaḥ)* ***taking with him only his life.***

Stanza 16

sa ittham atyulbaṇa-karṇa-bāṇair
bhrātuḥ puro marmasu tāḍito 'pi
svayaṁ dhanur dvāri nidhāya māyāṁ
gata-vyatho 'yād uru mānayānaḥ

(bhrātuḥ puraḥ) ***In front of his brother in the Kingdom of King Dhritarashtra,***
(ittham) ***despite being thus*** *(marmasu)* ***hurt very sensitively and deeply within himself***
(ati-ulbaṇa karṇa bāṇaiḥ) ***due to the showering of the sharpest arrows of disrespect and dishonour***
(tāḍitaḥ api) ***which hit his ears,***
(saḥ) ***he, Vidura,*** *(gata-vyathaḥ)* ***was in fact relieved of all his pains.***
(uru) ***Deeply*** *(māna-yānaḥ)* ***honouring*** *(māyām)* ***the Maya Shakti of the Lord,***
(nidhāya) ***he deposited*** *(dhanuḥ dvāri)* ***his bow at the entrance gate of the Palace*** *(ayāt)* ***and departed for pilgrimage*** *(svayam)* ***right from there on his own.***

<u>Note:</u> Vidura had to face immense dishonour and disrespect in the assembly of the King. In fact he was specifically called by the King for advice on administrative matters. When Vidura explained his views openly, the King did not respond. However, Duryodhana got angry and humiliated Vidura. Knowing that the Kauravas are entangled in their own selfish motives, far away from focus on Sri Krishna, Vidura was sure that the war could not be avoided. He did not want the Kauravas to feel that he was fighting on the side of Sri Krishna, as he was till then a Minister in their Kingdom. In fact Vidura knew that there was no need for anyone to take side with Sri Krishna as, the course of annihilation of Kauravas was already decided. Thus, the war was going to

be only mechanical as the event had to happen and the Kauravas had already been finished by Sri Krishna. So, he prayed to the Maya Shakti of Sri Krishna.

Vidura decides to go on a long pilgrimage so that he need not witness the annihilation of his own people, which was sure to happen. He discards his home and the kingdom. He leaves his bow at the gate of the palace to give a message to Kauravas that he is not taking up arms against Kauravas.

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SIX

VIDURA'S TRAVELOGUES TILL HE MEETS Uddhava

Volume 3, Chapter 1, Stanza 17 to 24

Sri Suka describes to King Pareekshit the details of the travelogues of Vidura to various holy places till he meets Uddhava, one of the closest aids of Sri Krishna, on the banks of Yamuna.

Stanza 17

sa nirgataḥ kaurava-puṇya-labdho
gajāhvayāt tīrtha-padaḥ padāni
anvākramat puṇya-cikīrṣayorvyām
svadhiṣṭhito yāni sahasra-mūrtiḥ

(saḥ) Vidura (nirgataḥ) left his (gaja-āhvayāt) kingdom of Hastinapura.

(kaurava puṇya labdhaḥ) He attributed this to the indirect blessings of the Kauravas.

He started visiting (padāni) the sacred places (yāni) in each and every location, where (adhiṣṭhitaḥ) there existed the manifestations (tīrtha-padaḥ) of Sriman Narayana (sahasra mūrtiḥ) in different forms and shapes (urvyām) on this earth. He (puṇya cikīrṣayā) did it for the purpose of attaining His blessings.

Thus he (anvākramat) moved around visiting such places one by one.

Stanza 18

pureṣu puṇyopavanādri-kuñjeṣv
apaṅka-toyeṣu sarit-saraḥsu
ananta-liṅgaiḥ samalaṅkṛteṣu
cacāra tīrthāyataneṣv ananyaḥ

He (cacāra) travelled (ananyaḥ) alone (pureṣu) in various towns, (tīrtha āyataneṣu) sacred places and temples (samalaṅkṛteṣu) in which were the divinely decorated (ananta-liṅgaiḥ) statues of Gods and Goddesses (puṇya upavana adri kuñjeṣu) which were located in the most pious gardens, mountains, and semi forests, (sarit saraḥsu) and also in the rivers and lakes (apaṅka toyeṣu) containing the most clear waters.

Stanza 19

gāṁ paryaṭan medhya-vivikta-vṛttiḥ
sadāpluto 'dhaḥ śayano 'vadhūtaḥ
alakṣitaḥ svair avadhūta-veṣo
vratāni cere hari-toṣaṇāni

Vidura (paryaṭan) roamed around (gām) the earth, (cere) undertaking (vratāni) all those prescribed disciplines (hari-toṣaṇāni) which shall make Lord Vishnu pleased, and he became a person:

(medhya vivikta-vṛttiḥ) ***leading a life routine with the greatest of disciplines;*** *(sadā āplutaḥ)* ***taking bath at every holy river and lake;*** *(adhaḥ śayanaḥ)* ***sleeping always on the floor;*** *(avadhūtaḥ)* ***not caring for the comfort of his body;*** *(avadhūta-veṣaḥ)* ***dressing like a vagabond; and*** *(alakṣitaḥ)* ***not being able to be recognized by*** *(svaiḥ)* ***his own people.***

Stanza 20

itthaṁ vrajan bhāratam eva varṣaṁ
kālena yāvad gatavān prabhāsam
tāvac chaśāsa kṣitim eka cakrām
ekātapatrām ajitena pārthaḥ

(yāvat) ***During the course of*** *(kālena)* ***the flow of time he*** *(vrajan)* ***circled around*** *(ittham)* ***like this*** *(bhāratam varṣam eva)* ***on the entire part of the earth known as Bharatam, and***
(yāvat) ***by the time*** *(gatavān)* ***he reached*** *(prabhāsam)* ***Prabhasa Theertha,*** *(tāvat)* ***by that time,*** *(pārthaḥ)* ***Dharmaputra*** *(ajitena)* ***in the company of Sri Krishna, had*** *(śaśāsa)* ***started ruling*** *(kṣitim)* ***this earth*** *(eka-cakrām)* ***with the strength of his single army and*** *(eka ātapatrām)* ***with his single flag.***

Stanza 21

tatrātha śuśrāva suhṛd-vinaṣṭiṁ
vanaṁ yathā veṇuja-vahni-saṁśrayam
saṁspardhayā dagdham athānuśocan
sarasvatīṁ pratyag iyāya tūṣṇīm

Vidura *(śuśrāva)* ***heard*** *(atha tatra)* ***at this place the information*** *(suhṛt vinaṣṭim)* ***about the annihilation of all his relatives on account of the*** *(saṁspardhayā)* ***war among themselves.***
This (annihilation) can be compared to the description of the *(yathā dagdham)* ***burning out of the entire*** *(vanam)* ***forest by the fire created*** *(veṇuja-vahni saṁśrayam)* ***due to the friction of the bamboos with one another.***

***(atha)* Thereafter, *(anuśocan)* saddened and *(tūṣṇīm)* keeping absolute silence, he *(iyāya)* started moving towards *(sarasvatīm)* the Saraswati river, *(pratyak)* aiming to reach each and every point of its source.**

Stanza 22

tasyāṁ tritasyośanaso manoś ca
pṛthor athāgner asitasya vāyoḥ
tīrthaṁ sudāsasya gavāṁ guhasya
yac chrāddhadevasya sa āsiṣeve

***(tasyām)* In that Saraswati river, *(saḥ)* he *(āsiṣeve)* worshipped and paid due respects at *(yat tīrtham)* all the holy places connected with *(tritasya)* Thrita, *(uśanasaḥ)* Usanas, *(manoḥ ca)* Manu, *(pṛthoḥ atha)* Prithu; then *(agneḥ)* Agni, *(asitasya)* Asitha, *(vāyoḥ)* Vayu, *(sudāsasya)* Sudaasa, *(guhasya)* Guha, *(śrāddhadevasya)* Shraddha Deva.**

Stanza 23

anyāni ceha dvija-deva-devaiḥ
kṛtāni nānāyatanāni viṣṇoḥ
pratyaṅga-mukhyāṅkita-mandirāṇi
yad-darśanāt kṛṣṇam anusmaranti

***(nānā āyatanāni)* He also intensely worshipped and paid obeisance *(anyāni ca)* at many other *(viṣṇoḥ)* Maha Vishnu temples *(iha)* in this world *(yat darśanāt)* due to the very look at them *(kṛṣṇam anusmaranti)* automatically initiate within oneself the remembrance about Sri Krishna;
and such were those temples *(kṛtāni)* which were constructed *(dvija-deva devaiḥ)* by the saints and sages *(prati aṅga mukhya aṅkita mandirāṇi)* which had the specific mark of Sudarshana Chakra in each of them.**

Stanza 24

tatas tv ativrajya surāṣṭram ṛddhaṁ
sauvīra-matsyān kurujāṅgalāṁś ca
kālena tāvad yamunām upetya

tatroddhavaṁ bhāgavataṁ dadarśa

(tataḥ tu) As he was undertaking these visits to various sacred temples, (ativrajya) he crossed over (ṛddham) the very prosperous places (surāṣṭram) like Saurashtra, (sauvīra matsyān) Saureera, Matsya (kurujāṅgalān ca) and also the areas in Kuru Jangala. (kālena) Over a period of time, (upetya) having reached (yamunām) the banks of the Yamuna river, (dadarśa) he had a chance to meet (uddhavam) Uddhava, (bhāgavatam) the ardent devotee of Sri Krishna, (tatra) who had already come over there (tāvat) by that time.

Note : Hereafter, the subsequent stanzas deal with the discussions both of them had on the banks of the Yamuna.

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SEVEN

A MOTHER'S SACRIFICE IS MUCH GREATER THAN ALL THE ACHIEVEMENTS OF A FAMOUS KING

Volume 3, Chapter 1, Stanza 25 to 41

During the course of a long pilgrimage undertaken by Vidura, he reaches the banks of the Yamuna River. He happened to meet Uddhava at that place. Through the following stanzas, Sri Sukha describes to King Pareekshit the details about the meeting between Vidura and Uddhava. Vidura enquires about the welfare of Balarama and Sri Krishna (Stanza 26), about all the Yadavas (stanzas 27 to 35), and about Pandavas (Stanzas 36 to 40). It is not merely list of names Vidura presents before Uddhava, but the characteristic and background of each one of them has been described in poetic beauty and content.

Stanza 25

sa vāsudevānucaraṁ praśāntaṁ
bṛhaspateḥ prāk tanayaṁ pratītam
āliṅgya gāḍhaṁ praṇayena bhadraṁ
svānām apṛcchad bhagavat-prajānām

***(saḥ)* That Vidura *(gāḍham)* endearingly *(āliṅgya)* embraced Uddhava *(praṇayena)* with affection and love. *(praśāntam)* Uddhava was a person with equanimity of mind, *(prāk tanayam)* the former disciple *(bṛhaspateḥ)* of Brihaspati, *(pratītam)* and the one who was very attentive, *(vāsudeva anucaram)* and also the one who always used to follow and understand Sri Vasudeva. Vidura *(apṛcchat)* started enquiring with Uddhava *(bhadram)* the welfare matters *(svānām)* of his own people *(bhagavat prajānām)* who were under the protection of Sri Vasudeva.**

Stanza 26

kaccit purāṇau puruṣau svanābhya-
pādmānuvṛttyeha kilāvatīrṇau
āsāta urvyāḥ kuśalaṁ vidhāya
kṛta-kṣaṇau kuśalaṁ śūra-gehe

***(kaccit āsāte)* Whether those *(puruṣau)* two Bhagavans (meaning Sri Krishna and Sri Balarama) *(avatīrṇau)* who incarnated *(iha)* on this earth; *(svanābhya pādma-anuvṛttyā kila)* due to the prayers of Lord Brahma who originated from the navel of Sriman Narayana; *(purāṇau)* and who are the source of cause factors and repository of all the sources; *(vidhāya)* in order to fulfil their responsibility *(kuśalam)* of ensuring the wellbeing *(urvyāḥ)* of the mother earth *(kṛta-kṣaṇau)* and thereby looking for those opportunities; *(kuśalam)* are doing well *(śūra-gehe)* in the home of Surasena?**

Stanza 27

kaccit kurūṇāṁ paramaḥ suhṛn no
bhāmaḥ sa āste sukham aṅga śauriḥ
yo vai svasṝṇāṁ pitṛvad dadāti

varān varenyo vara-tarpaṇena

***(aṅga)* Hey friend ! *(kaccit āste)* Is *(saḥ)* that *(bhāmaḥ)* honourable *(śauriḥ)* Vasudeva, *(paramaḥ)* who is the true *(suhṛt)* friend and well wisher *(naḥ)* of our *(kurūṇām)* Kuru dynasty, *(sukham)* doing fine? *(varenyaḥ)* He is such a kind person *(yaḥ)* who *(vai)* is famously known *(dadāti)* for always satisfying, *(pitṛ-vat)* like a father, *(varān)* all the requirements *(svasṝṇām)* of his sisters *(vara tarpaṇena)* taking into account the satisfaction of their husbands also!**

Stanza 28

kaccid varūthādhipatir yadūnāṁ
pradyumna āste sukham aṅga vīraḥ
yaṁ rukmiṇī bhagavato 'bhilebhe
ārādhya viprān smaram ādi-sarge

***(aṅga)* Hey Friend ! *(kaccit āste)* Is *(pradyumnaḥ)* Pradyumna, *(vīraḥ)* the courageous *(varūtha adhipatiḥ)* chief of the army *(yadūnām)* of the Yadavas, *(sukham)* doing good ? *(yam)* Pradyumna, *(smaram)* who was Kamadeva *(ādi-sarge)* in his previous birth, was sought as her son *(rukmiṇī)* by Rukmini Devi *(ārādhya)* by worshiping *(viprān)* the Brahmins, and with their blessings, *(abhilebhe)* begot him as her son *(bhagavataḥ)* through Sri Krishna !**

Stanza 29

kaccit sukhaṁ sātvata-vṛṣṇi-bhoja-
dāśārhakāṇām adhipaḥ sa āste
yam abhyaṣiñcac chata-patra-netro
nṛpāsanāśāṁ parihṛtya dūrāt

***(kaccit āste)* Is *(saḥ)* that Ugrasena, *(adhipaḥ)* the chief *(sātvata vṛṣṇi bhoja dāśārhakāṇām)* of Satvatas, Vrishnis, Dasarhas etc. *(sukham)* doing good, *(dūrāt)* who stood away *(parihṛtya)* without *(nṛpa-āsana-āśām)* having any inclination for the throne of the Kingdom, *(yam)* and who**

***(abhyaṣiñcat)* was made the King *(śata-patra-netraḥ)* by that Bhagavan whose eyes are like the beautiful red lotus ?**

Stanza 30

kaccid dhareḥ saumya sutaḥ sadṛkṣa
āste 'graṇī rathināṁ sādhu sāmbaḥ
asūta yaṁ jāmbavatī vratāḍyā
devaṁ guhaṁ yo 'mbikayā dhṛto 'gre

***(saumya)* Hey the compassionate one ! *(kaccit āste)* Is *(sāmbaḥ)* Samban, who is *(hareḥ)* Sri Krishna's *(sutaḥ)* son *(sadṛkṣaḥ)* equal to Him in all respects, *(agraṇīḥ)* and who is the frontrunner *(rathinām)* among all the courageous ones *(sādhu)* doing good? *(yaḥ)* That Samban *(yam)* who *(asūta)* was born *(vratāḍyā)* to the most pious *(jāmbavatī)* Jambavati, *(devam guham)* was Subrahmanya Swami *(agre)* in his previous life, *(dhṛtaḥ)* through the pregnancy of *(ambikayā)* Sri Parvati.**

Stanza 31

kṣemaṁ sa kaccid yuyudhāna āste
yaḥ phālgunāl labdha-dhanū-rahasyaḥ
lebhe 'ñjasādhokṣaja-sevayaiva
gatiṁ tadīyāṁ yatibhir durāpām

***(kaccit āste)* Is *(saḥ yuyudhānaḥ)* that Satyaki *(kṣemam)* doing good, *(yaḥ)* who *(labdha dhanuḥ-rahasyaḥ)* mastered the art of secret warfare of the bow and arrow *(phālgunāt)* from that Arjuna, *(adhokṣaja sevayā eva)* and who with the total devotion to Sri Krishna *(lebhe)* attained *(añjasā)* so easily *(tadīyām gatim)* that impossible path of identity with Him *(durāpām)* which was not possible *(yatibhiḥ)* even for the Yogis ?**

Stanza 32

kaccid budhaḥ svasty anamīva āste
śvaphalka-putro bhagavat-prapannaḥ
yaḥ kṛṣṇa-pādāṅkita-mārga-pāṁsuṣu

acesṭata prema-vibhinna-dhairyaḥ

(kaccit āste) Is (anamīvaḥ) the cleanest (budhaḥ) and the scholarly (śvaphalka-putraḥ) Akrura (svasti) doing good, (bhagavat prapannaḥ) who is very obedient to Bhagavan ? (yaḥ)   That Akrura who, (prema-vibhinna dhairyaḥ) because of his determined, focussed and pure devotion, (acesṭata) rolled around (kṛṣṇa pāda-aṅkita mārga pāṁsuṣu) at all sand dunes on which places Sri Krishna's footprints were made.

Stanza 33

kaccic chivaṁ devaka-bhoja-putryā
viṣṇu-prajāyā iva deva-mātuḥ
yā vai sva-garbheṇa dadhāra devaṁ
trayī yathā yajña-vitānam artham

Is (devaka-bhoja-putryāḥ) Devaki, the daughter of Bhoja Devaka, (viṣṇu-prajāyāḥ) who begot Lord Vishnu as her son (deva-mātuḥ iva) in the same manner as the Deva Matha Aditi, (śivam kaccit) doing fine ? (yā vai) She is the one (dadhāra) who held (devam) Bhagavan (sva-garbheṇa) in her pregnancy (yajña-vitānam) as the embodiment (artham) of the purpose for the performance of all the Vedic rituals (trayī yathā) and the content of all the Vedas.

Stanza 34

apisvid āste bhagavān sukhaṁ vo
yaḥ sātvatāṁ kāma-dugho 'niruddhaḥ
yam āmananti sma hi śabda-yoniṁ
mano-mayaṁ sattva-turīya-tattvam

(api svit āste) Is (vaḥ yaḥ) your (aniruddhaḥ) Anirudha (sukham) doing fine, (bhagavān) who is the embodiment of all the six good qualities (kāma-dughaḥ) and who fulfils the desires (sātvatām) of the worshipers ?
- (yam) that Anirudha, (āmananti sma ha) as determined by the Vedas, (sattva turīya tattvam) is considered as the source demiGod of the fourth characteristic - intelligence - (manaḥ-mayam) and the one who initiates the mind

***(śabda-yonim)* and the source of the world of sound - meaning the source of the Vedic sound.**

Stanza 35

apisvid anye ca nijātma-daivam
ananya-vṛttyā samanuvratā ye
hṛdīka-satyātmaja-cārudeṣṇa-
gadādayaḥ svasti caranti saumya

***(saumya)* Hey the compassionate one ! Do *(ye anye ca)* all the others who, *(ananya vṛttyā)* with single minded devotion *(samanuvratāḥ)* and the systematic followers of Sri Krishna, *(nija-ātma daivam)* who ignites the inner consciousness of each self;**
***(hṛdīka satya-ātmaja cārudeṣṇa gada ādayaḥ)* and Hridika - the son of Satyabhama - Charudeshnan - Gadhan etc.,**
***(api svit svasti caranti)* do well ?**

Stanza 36

api sva-dorbhyāṁ vijayācyutābhyāṁ
dharmeṇa dharmaḥ paripāti setum
duryodhano 'tapyata yat-sabhāyāṁ
sāmrājya-lakṣmyā vijayānuvṛttyā

***Does *(dharmaḥ)* Dharmaputra *(api paripāti)* rule his kingdom, *(sva-dorbhyām)* along with his two arms *(vijaya acyutā-bhyām)* of Arjuna and Krishna *(dharmeṇa)* through the righteous ways *(setum)* sustaining the principles of righteousness ?**

***(sāmrājya lakṣmyā)* All the wealth of the kingdom *(vijaya-anuvṛttyā)* retrieved by Dharmaputra now due to the victory in the war, *(atapyata)* were usurped earlier *(duryodhanaḥ)* by Duryodhana *(yat sabhāyām)* in the king's assembly.**

Stanza 37

kiṁ vā kṛtāgheṣv agham atyamarṣī

bhīmo 'hivad dīrghatamaṁ vyamuñcat
yasyāṅghri-pātaṁ raṇa-bhūr na sehe
mārgaṁ gadāyāś carato vicitram

***(bhīmaḥ)* Has Bheemasena *(vyamuñcat kim vā)* now discarded or not *(ahi-vat)* his cobra-like *(ati-amarṣī)* extremely powerful reaction *(dīrgha-tamam)* generated in him due to his long standing *(agham)* retaliatory anger *(kṛta agheṣu)* against people who inflicted injustice upon them - Pandavas - over a period of time?**

***(raṇa-bhūḥ)* Even the war zone *(na sehe)* would not have had the strength to bear *(carataḥ)* his powerful trampling *(aṅghri-pātam)* of feet *(vicitram)* by the way *(yasya)* he had wonderfully fought the war *(mārgam)* through the power and methods *(gadāyāḥ)* of his valorous Club fight !**

Stanza 38

kaccid yaśodhā ratha-yūthapānāṁ
gāṇḍīva-dhanvoparatārir āste
alakṣito yac-chara-kūṭa-gūḍho
māyā-kirāto giriśas tutoṣa

***(yaśaḥ-dhā)* The famous *(gāṇḍīva)* Gandiva *(kaccit āste)* must have outshined *(ratha-yūthapānām)* in the midst of all the courageous warriors, *(uparata-ariḥ)* even after the extinction of all the enemies !**

***(giriśaḥ)* Lord Parameswara, *(māyā-kirātaḥ)* assuming the garb of a hunter due to His special powers, *(tutoṣa)* was enjoying Himself *(yat śara-kūṭa-gūḍhaḥ)* when Arjuna showered arrows on Him so much so that He was fully covered with the rows of arrows *(alakṣitaḥ)* because of which He could not be seen from outside !**

Stanza 39

yamāv utasvit tanayau pṛthāyāḥ
pārthair vṛtau pakṣmabhir akṣiṇīva
remāta uddāya mṛdhe sva-rikthaṁ

parāt suparṇāv iva vajri-vaktrāt

***(yamau)* Are Nakula and Sahadeva - born to Yugma - *(utasvit remāte)* enjoying themselves? *(tanayau)* They had grown up as the sons *(pṛthāyāḥ)* of Kunti *(vṛtau)* and protected *(pārthaiḥ)* by Kunti's own sons *(iva)* in such a way as *(pakṣmabhiḥ)* the eyelids protect *(akṣiṇī)* the eyes.**

***(uddāya)* The way they retrieved *(parāt)* from the hands of the enemies *(sva-riktham)* the right of their kingdom *(mṛdhe)* in the war *(iva)* resembled like *(suparṇau)* two Garudas snatching the Amrit - nectar - *(vajri-vaktrāt)* from the mouth of Indra.**

Stanza 40

aho pṛthāpi dhriyate 'rbhakārthe
rājarṣi-varyeṇa vināpi tena
yas tv eka-vīro 'dhiratho vijigye
dhanur dvitīyaḥ kakubhaś catasraḥ

***(tena rājarṣi varyeṇa)* The Rajarshi King Pandu, *(eka vīraḥ)* who had lot of valour *(yaḥ tu)* and who was *(adhirathaḥ)* the most courageous, *(vijigye)* conquered *(catasraḥ)* all the four *(kakubhaḥ)* directions *(dhanuḥ dvitīyaḥ)* with his powerful bow alone as his help. *(aho)* Oh what a wonder ! *(pṛthā api)* But Kunti *(dhriyate)* leading her life *(arbhaka-arthe)* only for the sake of her children *(vinā api)* without he being around, is even far more greater.**

<u>Note</u>: Here Vidura is not enquiring about Kunti. He concludes that there is nothing to be asked about her as, despite having lost her very good husband, Kunti leading her life only for the sake of her children is a matter of wonder and far more greater than any name and fame.

Stanza 41

saumyānuśoce tam adhaḥ-patantaṁ

bhrātre paretāya vidudruhe yaḥ
niryāpito yena suhṛt sva-puryā
ahaṁ sva-putrān samanuvratena

***(saumya)* Hey, the compassionate one ! *(yaḥ)* That person (Dhritarashtra) *(vidudruhe)* who directed all the misdeeds upon *(paretāya)* his departed *(bhrātre)* brother by troubling his children; *(yena)* and that person *(samanu-vratena)* who obeyed in more than required manner *(sva-putrān)* his own children;**
***who (niryāpitaḥ)* drove out *(suhṛt)* a well-wisher brother *(aham)* like me *(sva-puryāḥ)* from my own place;**

***(anuśoce)* I deeply take pity on the condition *(tam)* of Dhritarashtra's life *(adhaḥ-patantam)*, who is now leading a miserable life in this manner.**

***Note:* Vidura was pitying the condition in which Dhritarashtra had placed himself, all on account of self created issues and his incapacity to take any decision as a King.**

Thus ending his enquiries about people and events with Uddhava, he goes on further to state his own position in the subsequent stanzas.

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EIGHT

WHY SRIMAN NARAYAN HAS TO ASSUME PHYSICAL FORM AND DO ACTIONS ?

Chapter 1, Stanzas 42 to 45

These stanzas are the conclusive portions of Chapter 1. Vidura enquires with Uddhava the welfare of Sri Krishna, Balarama, Yadavas and Pandavas. Thereafter he explains his own position through these stanzas. Thus Sri Sukha continues his discourse to King Pareekshit.

Stanza 42

so 'haṁ harer martya-viḍambanena
dṛśo nṛṇāṁ cālayato vidhātuḥ
nānyopalakṣyaḥ padavīṁ prasādāc
carāmi paśyan gata-vismayo 'tra

(prasādāt) With the blessings (hareḥ) of Sri Krishna Bhagavan, (cālayataḥ) who bewilders (dṛśaḥ) the eyes (nṛṇām) of the people, (martya viḍambanena) on account of the false perceptions of the people, (vidhātuḥ) and who is the source of and the causative factor for everything in this world, (saḥ aham) I am (carāmi) travelling (atra) here (paśyan) glancing at His greatness, (gata-vismayaḥ) discarding from within me the false perceptions (padavīm) about His glories, (na anya upalakṣyaḥ) without being able to be recognized by others.

<u>Note:</u> Vidura expresses his feelings because of the immense atrocities inflicted upon others by Kauravas for a long time. He feels Sri Krishna could have, if He wanted, eliminated the Kauravas much early so that Pandavas need not have gone to the forests. Again when He came as Pandavas' ambassador to the court of Kaurava King he had to undergo disrespect. Had He taken action earlier this also could have been avoided. He explains the reasons, through the following two stanzas, as to why Bhagavan takes action as per His own timing.

Stanza 43

nūnaṁ nṛpāṇāṁ tri-madotpathānāṁ
mahīṁ muhuś cālayatāṁ camūbhiḥ
vadhāt prapannārti-jihīrṣayeśo

vyupekṣatāghaṁ bhagavān kurūṇām

(bhagavān) ***Sri Krishna Bhagavan*** *(prapanna ārti-jihīrṣaya)* ***is ever ready, ever willing and ever capable of mitigating the sorrows of those who surrender unto Him;***
(vadhāt) ***by eliminating*** *(nṛpāṇām)* ***all those kings*** *(tri mada-utpathānām)* ***who get wavered from the right path because of their false pride on account of pretended knowledge, begotten wealth and assumed false lineage; and - those kings - who*** *(camūbhiḥ)* ***with the use of their armies*** *(cālayatām)* ***shake*** *(mahīm)* ***the earth*** *(muhuḥ)* ***repeatedly.***
(kurūṇām) ***However, in the case of Kauravas'*** *(agham)* ***wrong deeds,*** *(nūnam)* ***He had definitely*** *(vyupekṣata)* ***tolerated their atrocities for some time;***
(īśaḥ) ***even though He was capable of doing anything and everything at any time.***

Stanza 44

ajasya janmotpatha-nāśanāya
karmāṇy akartur grahaṇāya puṁsām
nanv anyathā ko 'rhati deha-yogaṁ
paro guṇānām uta karma-tantram

(ajasya) ***He who has no birth,*** *(janma)* ***happens to take birth*** *(utpatha-nāśanāya)* ***for annihilating the non righteous ones.***

(akartuḥ) ***He who has nothing to do as such on His own,*** *(karmāṇi)* ***happens to do certain actions*** *(grahaṇāya)* ***for the purpose of instilling good and righteous conduct*** *(puṁsām)* ***on people.***
(anyathā) ***Otherwise,*** *(kaḥ nanu)* ***why The One who*** *(paraḥ)* ***is beyond*** *(guṇānām)* ***all characteristics of Nature*** *(arhati)* ***has to assume for Himself*** *(deha-yogam)* ***the physical body,*** *(uta)* ***and even more so*** *(karma-tantram)* ***has to undertake actions and the prescribed fallouts of such actions ?***

Stanza 45

tasya prapannākhila-lokapānām
avasthitānām anuśāsane sve
arthāya jātasya yaduṣv ajasya
vārtāṁ sakhe kīrtaya tīrtha-kīrteḥ

(sakhe) Hey the closest friend - Uddhava - ! (kīrtaya) Please explain to me in detail (vārtām) the pastimes of (tasya ajasya) That One who has in fact no birth, (tīrtha-kīrteḥ) who is worth praising, (jātasya) and who was born (yaduṣu) in the Yadava dynasty (arthāya) for the sake of (prapanna akhila-loka-pānām) those and all other demiGods, who surrender unto Him protecting His creations, (sve) follow His (anuśāsane) established order (avasthitānām) and are firmly rooted in HIM.

Conclusion of Chapter 1:

The purpose of taking birth and doing actions by That Almighty is to protect those involved in righteous actions and to annihilate from the root the non righteousness. Therefore, He knows what is to be done at what time and at which place and in which manner. He does not have carelessness or want of attention on these matters. The devoted Vidura now only wants to listen about Him in detail, Who is so kind and Who cannot be perceived through ordinary thinking.

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SRIMAD BHAGAVATAM - VOLUME 3 - CHAPTER 2

INTRODUCTION TO CHAPTER 2

This chapter deals with brief descriptions of the pastimes of Sri Krishna during His childhood as told by Uddhava to Vidura. Vidura had met Uddhava, during his long pilgrimage, on the banks of Yamuna. Vidura was not knowing that Sri Krishna had departed from this world by then. He came to know about the end of Mahabharata war only at the fag end of his pilgrimage. He had enquired with Uddhava about the welfare of Balarama, Sri Krishna,

Pandavas etc. and explained to him the background in which he had to undertake the long pilgrimage, after he was unceremoniously thrown out of Kaurava Kingdom.

Now, Uddhava, saddened with the departure of Sri Krishna, replies to Vidura through the following stanzas. Thus Sri Sukha continues his discourse to King Pareekshit.

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CONTENTS

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ONE

THE INTRICATE AND CONSTANT BONDING OF Uddhava WITH Sri KRISHNA

These six stanzas depict the situation in which Uddhava was placed because of the departure of Shri Krishna from this world. Vidura's enquiries about Shri Krishna added to his poignant sorrows.

Chapter 2, Stanzas 1 to 6

Stanza 1

śrī-śuka uvāca
iti bhāgavataḥ pṛṣṭaḥ
kṣattrā vārtāṁ priyāśrayām
prativaktuṁ na cotseha
autkaṇṭhyāt smāriteśvaraḥ

(śrī-śukaḥ uvāca) ***Sri Sukha continued:***

(kṣattrā) ***Because of Vidura*** *(pṛṣṭaḥ)* ***kindling*** *(iti)* ***like this in him*** *(vārtām)* ***the thoughts*** *(priya-āśrayām)* ***about endearing Sri Krishna,*** *(bhāgavataḥ)* ***that great devotee of Bhagavan - Uddhava -*** *(smārita īśvaraḥ)* ***got the opportunity to remember Bhagavan,*** *(na ca utsehe)* ***but had no energy at all*** *(prativaktum)* ***to reply to Vidura*** *(autkaṇṭhyāt)* ***as he could not overcome the intense sorrow of separation - from Bhagavan.***

Note: The mental condition of Uddhava has been described very beautifully here. Vidura, during his conversation with Uddhava, enquires, among others, about Sri Krishna, without knowing that Bhagavan had already departed from this world. Uddhava, remembering his closest association with Bhagavan, started recollecting various events passed by, but was not able to express anything because of the sorrow of separation from Bhagavan.

Moreover, Vidura had, during his long pilgrimage, visited various sacred places and had become an Avadhoota. He had Sri Krishna alone in his mind and permanently fixed Him within him. May be, Veda Vyasa is trying to convey that Vidura had surpassed everything by then and understood the principles of Sri Krishna better than anyone else. While Vidura had become mentally one with Him, the departure of Sri Krishna became only an incidence of discarding the physical body, which is going to be unfolded to him, but not actually from Vidura's inner self.

This is amply illustrated by the fact that, at the end of all his enquiries about Sri Krishna and about people around Him, Vidura concluded by saying: "vārtāṁ sakhe kīrtaya tīrtha-kīrteḥ" (in Chapter 1, stanza 45). Vidura was more interested and curious to know from Uddhava about all incidents connected with Sri Krishna as the main content, and not about all others, though he made enquiries about them.

Further explanations by Uddhava about his close association with Sri Krishna have been dealt with very beautifully in the following stanzas.

Stanzas 2 and 3

yaḥ pañca-hāyano mātrā
prātar-āśāya yācitaḥ
tan naicchad racayan yasya
saparyāṁ bāla-līlayā

sa kathaṁ sevayā tasya
kālena jarasaṁ gataḥ
pṛṣṭo vārtāṁ pratibrūyād
bhartuḥ pādāv anusmaran

(yaḥ) The one, - Uddhava - (pañca hāyanaḥ) even when he was just a five year old child, (racayan) had been carrying out (saparyām) the service to that Bhagavan, (bāla-līlayā) during the course of the pranks of childhood ....

(tat) Who, during childhood, (yācitaḥ) even ignoring the call request (mātrā) of his mother (prātaḥ-āśāya) for having the daily breakfast (na aicchat) and not interested in that (sevayā) because of the service (tasya) to that Bhagavan....

Who, (sevayā) because of continuous and constant service to that Bhagavan, (gataḥ) had attained (jarasam) old age (kālena) in the process ....

(saḥ)That Uddhava, (pṛṣṭaḥ) when asked by Vidura (vārtām) about the matters connected with (bhartuḥ) his protector, Sri Bhagavan, (anusmaran) remembering (pādau) His Lotus Feet....

(katham) How could he have (pratibrūyāt) the energy to reply?

<u>Note</u>: The intensity of the bonding between Sri Krishna and Uddhava, even when they were little children, have been explained with deep meaning and content through these two stanzas by Sri Veda Vyasa.

Normally, the children, while playing, do not care about anything except concentrating on their own play. But, in the case of Uddhava, even while playing along with Sri Krishna and others, his attention was only on the service to Sri Krishna. However, he carried out this service with such ease that he did not discard playing, but at the same time did service to Him simultaneously. This is the message from Sri Veda Vyasa that those who are really devoted to Sri Krishna will remember Him in their hearts, even while undertaking their required functions in their day to day lives.

Uddhava was so intensively attentive to the matters of the service to Sri Krishna, even as a small child. It was so intense that he never heard the call request of his mother for breakfast. His attention was more focused on the service to Sri Krishna. Again, the reference to the breakfast is only illustrative but not exclusive. Uddhava prefered to serve Sri Krishna than showing interest in food and satisfying his hunger.

His service to Sri Krishna was such that he did not even know his growing up of age. Suddenly, when Sri Krishna had departed, he found himself to be an aged man ! That was the intensity of his attention to the service of Sri Krishna, which was beyond the sense of time, place and situation.

In these contexts, Sri Veda Vyasa was wondering as to how Uddhava could have mustered courage and get energy to reply instantly to the questions put by Vidura about the welfare of Sri Krishna, as Uddhava was yet to come to terms with the fact that Sri Krishna was no longer with him physically !

Stanza 4

sa muhūrtam abhūt tūṣṇīṁ
kṛṣṇāṅghri-sudhayā bhṛśam
tīvreṇa bhakti-yogena
nimagnaḥ sādhu nirvṛtaḥ

(bhṛśam nimagnaḥ) Immersed so deeply, (sādhu) beyond all measures, (kṛṣṇa-aṅghri sudhayā) in the ocean of that vast nectar of the memories of the Lotus feet of Sri Krishna, (nirvṛtaḥ) and intensely happy in that state of mind, (tīvreṇa) inheriting the immense (bhakti-yogena) devotion onto Him, (saḥ) he (tūṣṇīm abhūt) remained in silence (muhūrtam) for some time.

<u>Note</u>: Before Uddhava could mentally recoup himself to answer the questions of Vidura, he could not but submit himself to the Lotus feet of Sri Krishna by remembering Him and every incident connected with Him during His physical life. Thus he remained in silence for some time trying to come to terms with the situation, so that he could start talking to Vidura.

Stanza 5

pulakodbhinna-sarvāṅgo

muñcan mīlad-dṛśā śucaḥ
pūrṇārtho lakṣitas tena
sneha-prasara-samplutaḥ

***(pulaka-udbhinna sarva-aṅgaḥ)* Experiencing the bristling hair raising all over his body, *(muñcan)* smearing *(śucaḥ)* tears through *(mīlat dṛśā)* his wet eyes due to the grief, *(sneha-prasara samplutaḥ)* deeply immersed in the love for Bhagavan, Uddhava *(lakṣitaḥ)* was seen *(tena)* by Vidura as *(pūrṇa-arthaḥ)* the most completely sanctified personality.**

<u>Note</u>: A person attains complete sanctity when he is totally with Sriman Narayan with body, mind and intellect. The above example is an illustration to that effect.

Stanza 6

śanakair bhagaval-lokān
nṛlokaṁ punar āgataḥ
vimṛjya netre viduraṁ
pratyāhoddhava utsmayan

***(bhagavat lokāt)* From the world of Bhagavan within him, when *(uddhavaḥ)* Uddhava *(punaḥ)* once again *(śanakaiḥ)* gradually *(āgataḥ)* returned *(nṛlokam)* to the human world, *(vimṛjya)* he wiped *(netre)* both his eyes - remembering the pastimes of Sri Krishna - *(pratyāḥ)* and started answering *(viduram)* Vidura *(utsmayan)* very pleasingly.**

<u>Note</u>: Uddhava had gone into the thoughts of being with Sri Krishna, as he knew Him and understood Him right from the childhood. When Vidura put questions to Uddhava regarding the welfare of Sri Krishna, Uddhava could not control these thoughts and for some time he was reminiscing his experiences with Sri Krishna. The transition from that mental state of being in a different world and coming gradually down to the world of men has been shown so beautifully.

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TWO

NOTHING CAN SHAKE THE THINKING OF A PERSON WHO IS TOTALLY SURRENDERED TO Sri KRISHNA

Chapter 2, Stanza 7 to 10

Uddhava now explains to Vidura as to how even Yadavas did not understand Sri Krishna properly. Despite being intelligent and capable, they treated Sri Krishna as their chieftain at best. However, a true devotee like Uddhava, who surrenders totally unto Him, does not get wavered in his firm faith irrespective of whatever influences or distractions in any way.

Stanza 7

uddhava uvāca
kṛṣṇa-dyumaṇi nimloce
gīrṇeṣv ajagareṇa ha
kiṁ punaḥ kuśalaṁ brūyāṁ
gata-śrīṣu gṛheṣv aham

(uddhavaḥ uvāca) ***Uddhava said*** *(ha)* ***Alas ! How it is very very sad !*** *(kṛṣṇa-dyumaṇi nimloce)* ***When Sri Krishna had disappeared like the sun which had set,*** *(naḥ gṛheṣu)* ***all our homes,*** *(gata-śrīṣu)* ***which had lost their glory and fame - along with the setting Sun, Sri Krishna -*** *(gīrṇeṣu)* ***have been swallowed by*** *(ajagareṇa)* ***the huge snake called the flow of time.*** *(aham kim)* ***What can I say*** *(punaḥ brūyām)* ***now about*** *(kuśalam)* ***the wellbeing of our homes ?***

Note: Very deep meanings have been conveyed here. The literal meaning is that when Sri Krishna had disappeared like the setting Sun, all the homes had lost all their glory and fame, due to the flow of time.

If we extend this concept little further, so long as we keep Sri Krishna in our hearts, the prosperity and happiness will be a continuous experience. The absence of Him in our inner selves, totally or intermittently, during the times of our lives, will decide our inner (home) prosperity. He is the light, which lightens up everything including our own consciousness.

Stanza 8

durbhago bata loko 'yaṁ
yadavo nitarām api
ye saṁvasanto na vidur
hariṁ mīnā ivoḍupam

(bata) Alas ! (ayam lokaḥ) This world (durbhagaḥ) is the most unfortunate one; (nitarām api) especially (yadavaḥ) the Yadavas, (ye) who (saṁvasantaḥ) coexisted with Him, (na viduḥ) but did not perceive the reality - about Sri Krishna - (mīnāḥ) as the fish (uḍupam iva) wrongly perceives the shadow of the moon in water as the real one. Likewise, they did not understand Srikrishna properly.

<u>Note</u>: It is not the proximity of or coexistence with Sri Krishna which takes one closer to Him. It is the right perception of Him within oneself which takes one to the Reality. Uddhava was feeling for those Yadavas who, despite having lived together, did not understand Sri Krishna properly.

This meaning represents for those ordinary people who do not understand about the Truth despite having the opportunity to do so. Since they are incapable of understanding, it is difficult for them to reach upto the reality.

Stanza 9

iṅgita-jñāḥ puru-prauḍhā
ekārāmāś ca sātvatāḥ
sātvatām ṛṣabhaṁ sarve

bhūtāvāsam amaṁsata

(sarve) All (sātvatāḥ) the Yadavas were (iṅgita-jñāḥ) intelligent (puru-prauḍhāḥ) and very capable, (eka ārāmāḥ ca) and enjoyed themselves stationing only at one place. (amaṁsata) They considered Sri Krishna, (bhūta-āvāsam) who in fact pervades all the beings, (sātvatām ṛṣabham) only as a great man among all the Yadavas.

Note : Explaining further to Vidura, Uddhava says that Yadavas were not ordinary people. They were very intelligent and were capable of understanding the reality as against the non real. They were also not influenced by any other thoughts as they were stationed only at one place for even whatever their entertainments were. That being so, he pities them for not realizing the Truth about Sri Krishna, despite having lived together for very long years. Yadavas considered Him only as their capable chieftain.

This situation signifies for those people, who are intelligent and capable, but misunderstand the shadow as the Truth and live in that belief.

Stanza 10

devasya māyayā spṛṣṭā
ye cānyad asad-āśritāḥ
bhrāmyate dhīr na tad-vākyair
ātmany uptātmano harau

(dhīḥ) A person's thinking, - like the personality of Uddhava - (upta-ātmanaḥ) who totally surrenders (harau) unto Sri Krishna, (ātmani) who is the conscious soul, (na bhrāmyate) does not get wavered away (tat vākyaiḥ) by the words/influence of (ye) either category of people;

(1) (spṛṣṭāḥ) who are only just touched (māyayā) by the Maya Shakti (devasya) of Bhagavan, which is only His external influence and

(2) (ye ca) some other (asat) useless people (āśritāḥ) who indulge in and live by (anyat) non-righteous means.

<u>Note</u> : Carrying the discussions further, Uddhava tells Vidura that those people who totally surrender unto Sri Krishna with unflinching faith and devotion (like him) do not get wavered in their thinking by the words/influence of any type of people. In other words, it is those people, whose thinking is not firmly rooted on Him, get wavered and distracted from Him, or do not understand the Truth.

The classification of people into two categories is also important. First group of people only perceive the manifested and do not go beyond and understand the principle. They are ignorant about the Truth. The second category of people are not ignorant. They do unrighteous activities wilfully. Both these types of people indulge in influencing others and distract them from understanding the Truth. A real devotee of Sri Krishna does not get wavered in his thinking from any type of influences, but is firmly rooted in his faith on Him and in understanding Him.

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THREE

<u>WHO WAS Sri KRISHNA</u>

Chapter 2, Stanza 11

Stanza 11

pradarśyātapta-tapasām
avitṛpta-dṛśāṁ nṛṇām
ādāyāntar adhād yas tu
sva-bimbaṁ loka-locanam

(yaḥ tu) But, that Sri Krishna Bhagavan, (sva-bimbam pradarśya) showing Himself up His own sacred form (nṛṇām) to those devoted persons, (atapta tapasām)

though they were not doing any particular penance, (ādāya) attracted (loka-locanam) their comprehension unto Him. (avitṛpta-dṛśām) While such persons were experiencing Him in their vision, but still were not contented with it, (antaḥ adhāt) He disappeared.

***Note :** This stanza is to be seen in the context of continuity of explanations given in previous stanzas 7 to 10. Sri Krishna was physically present among the Yadavas for a certain period of time. He was the very manifestation of Sriman Narayana. But many of them, though knowledgeable, treated Him like one among them.*

But, there were some others like Uddhava, who were totally devoted to Him. Such people did not do great penance like some other saints. However, such devoted people were so endearing to Sri Krishna. Pure devotion and total surrender are the only methods to get a clear vision of Sri Krishna.

Uddhava was explaining that as they were visualising Him constantly in His physical form, as He was living among them, and still not satisfied and contented in the bliss of such a vision, Sri Krishna disappeared. Time flowed so fast, in the sense mentioned earlier, that Uddhava did not even realize that he had become an old man after the departure of Sri Krishna, as he kept himself totally involved in His service right from his childhood till Sri Krishna departed.

Physical presence is related to time factor. Visualising Him in one's mind has a vast expanse of one's own experience. Constant visualization of Sri Krishna beyond one's heart's content and be in that state of mind is the only way to retain Him for ever within oneself.

There is another message here. Sri Krishna is very much present in our hearts. If we are able to visualize Him and retain that experience He continues in that form. The moment we disregard that experience, we are away from Him. To have this continued experience one need not do great penance, but only have deep devotion towards Him.

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FOUR

MARVELOUS DESCRIPTION OF Sri KRISHNA'S HUMAN BODY

Chapter 2, Stanzas 12 to 14

Stanza 12

yan martya-līlaupayikaṁ sva-yoga-
māyā-balaṁ darśayatā gṛhītam
vismāpanaṁ svasya ca saubhagarddheḥ
paraṁ padaṁ bhūṣaṇa-bhūṣaṇāṅgam

(yat) Sri Krishna's holy physical body, (gṛhītam) which was assumed by Bhagavan (sva-yoga-māyā-balam darśayatā) in order to manifest his Yoga Maya - pastimes - to the human world (martya līlā-upayikam) was the most suitable for actions by any human.
(saubhaga-ṛddheḥ) As such, it was wondrous beauty personified, (bhūṣaṇa bhūṣaṇa-aṅgam) and all the decorated parts of the body were such that those parts looked like adornment for those ornamental decorations.
(svasya ca) It was also such that He Himself (vismāpanam) got astounded with His own body.

Note : What a beautiful description about His human body ! Apart from describing the beauty, Sri Veda Vyasji goes on to say that his body parts were the adornment for various ornaments over his body. In other words, all the ornaments and decorations could not match to the beauty of His body parts. Thus it looked like His body parts were the ornaments/decorations for those ornaments and not the other way around.

Stanza 13

yad dharma-sūnor bata rājasūye
nirīkṣya dṛk-svastyayanaṁ tri-lokaḥ
kārtsnyena cādyeha gataṁ vidhātur
arvāk-sṛtau kauśalam ity amanyata

(bata) Oh what a wonder ! (rājasūye) On the occasion of the Rajasuya Yagna (dharma-sūnoḥ) of Yudhisthira, (nirīkṣya) looking at (yat) His beautiful body, (dṛk svastyayanam) pleasing to the eyes of everyone, (tri-lokaḥ) people of all the three worlds (amanyata) thought (iti) like this: (vidhātuḥ) "Brahma (gatam) had spent (kārtsnyena ca) his entire (kauśalam) skills (arvāk sṛtau) of his previous creations (adya) today (iha) on this beautiful sculpture."

<u>Note</u> : His physical body was so perfect that it was the best of creations of Nature.

Stanza 14

yasyānurāga-pluta-hāsa-rāsa-
līlāvaloka-pratilabdha-mānāḥ
vraja-striyo dṛgbhir anupravṛtta-
dhiyo 'vatasthuḥ kila kṛtya-śeṣāḥ

(yasya) Looking at the beauty of that Sculpture -- Shri Krishna - (anurāga pluta hāsa rāsa līlā avaloka pratilabdha mānāḥ) Who had the love inducing smile, playfulness, having the look of bestowing blessings and Who had the special privilege of all these together -- (vraja-striyaḥ) the womenfolk of Vraja, (kṛtya-śeṣāḥ) leaving aside instantly whatever household work they were busy with then,(avatasthuḥ kila) stood still in whichever position they were at that particular time, not even taking a wink of sight away from Him (anupravṛtta dhiyaḥ) followed Him through their intuitive intelligence (dṛgbhiḥ).

<u>Note</u> : The beauty of the description of the physical body of Sri Krishna has been so marvelously explained in such a way that readers like us feel part of those womenfolks of Vraja. There cannot be a better description than this. Sri Veda

Vyasji has also conveyed in most inexplicable terms about the power of Sri Krishna who had the look of bestowing blessings, in addition to other characteristics.

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FIVE

WHY Sri KRISHNA HAD TO ASSUME A PHYSICAL BODY

Chapter 2, Stanza 15

Stanza 15

sva-śānta-rūpeṣv itaraiḥ sva-rūpair
abhyardyamāneṣv anukampitātmā
parāvareśo mahad-aṁśa-yukto
hy ajo 'pi jāto bhagavān yathāgniḥ

(sva-śānta-rūpeṣu) ***His own manifestations, who are peace loving (Devas),*** *(abhyardyamāneṣu)* ***whenever confronted and tortured*** *(itaraiḥ)* ***by the opposite*** *(sva-rūpaiḥ)* ***of them (Demons),*** *(anukampita-ātmā)* ***He, feeling compassionate towards them,*** *(para-avara īśaḥ)* ***and He Who is the controller of everything*** *(mahat-aṁśa-yuktaḥ)* ***and Who is the invisible intrinsic inherent cause of and in everything,*** *(bhagavān)* ***that Bhagavan,*** *(hi)* ***on His own,*** *(ajaḥ api)* ***though not bound by the actions of birth and death,*** *(jātaḥ)* ***self assumes His form*** *(agniḥ yathā)* ***like fire.***

Note :

1. ***The points made here are worth analysing. Both Devas and the Demons are His own potency only. It is their actions which classify them into these categories.***
2. ***Whenever there is clash of interests between these action groups resulting in the imbalance of sustenance,***

of which Lord Vishnu is the caretaker, He assumes the required form to ensure order as He is the controller of everything.

3. *The point that He is compassionate is also worth noting. He, who is the invisible intrinsic inherent cause of and in everything, cannot have prejudices and likings. He is beyond these qualities. He is compassionate to all the beings as they all belong to Him and part of Him.*
4. *He cannot be contained by the actions of births and deaths. He assumes the form of fire by Himself and appears in the forms in which it is required suiting the situation and the time.*
5. *The equation to fire is very relevant. Fire, which is one of the five elements, is inherently permanent. But, the fire takes the form and shape when ignited with materials or wood depending upon the characteristics of the materials. Thus, the form and shape of fire is not of the fire but of the characteristics of the materials. Fire, by itself, has no form and shape. Similarly, He has no form and shape but sprouts Himself like fire whenever and wherever situation demands and suiting such situations.*

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SIX

HIS SEEMING DEPENDENCY ON HIS PHYSICAL BODY IS HIS OWN SELF CREATION

Chapter 2, Stanza 16 and 17

Stanza 16

māṁ khedayaty etad ajasya janma-
viḍambanaṁ yad vasudeva-gehe
vraje ca vāso 'ri-bhayād iva svayaṁ
purād vyavātsīd yad-ananta-vīryaḥ

(yat) The cause for which That Bhagavan, (ajasya) who has no birth in fact, (janma viḍambanam) taking birth (vasudeva-gehe) at the prison home of Vasudeva; (vāsaḥ ca) His staying thereafter (vraje) in Gokulam; (ananta-vīryaḥ) and thereafter That Bhagavan, who has immeasurable valour and courage, (ari bhayāt iva) as if scared of the enemies, (svayam) Himself (vyavātsīt) staying away (purāt) from Mathura, (yat) all (etat) these are (khedayati) hurting (mām) me even today.

Note : Uddhava's feelings as to why Sri Krishna , being Himself Bhagavan, had to undergo and inflict trouble on his body by such things as:

1. ***Taking birth at the prison home of his parents, Vasudeva and Devaki, that Bhagavan who, in fact, has no birth at all;***
2. ***His moving to Gokulam for staying there even as a baby ; and***
3. ***Moving to Mathura as a boy and thereafter moving away from Mathura, as if scared of his enemies (referring to Jarasandha)***

are astounding. This shows the pure love Uddhava has towards Sri Krishna . His point is when he need not depend upon His own body for various actions; He is doing it to show to us that He will assume such forms whenever non righteousness overweighs the righteousness.

Stanza 17

dunoti cetaḥ smarato mamaitad
yad āha pādāv abhivandya pitroḥ
tātāmba kaṁsād uru-śaṅkitānāṁ
prasīdataṁ no 'kṛta-niṣkṛtīnām

(abhivandya) After paying respects (pitroḥ) to mother and father (pādau) by touching their feet Sri Krishna said:

(tāta amba) " Father ! Mother ! (uru śaṅkitānām) You were always undergoing agony of suspicion (kaṁsāt) from Kamsa. We (meaning both Him and Balarama) (akṛta niṣkṛtīnām) never did any service to both of you. (prasīdatam) You must bestow your blessings (naḥ) on us ." (mama cetaḥ) My heart (dunoti) pains deeply even now (etat smarataḥ) when I remember these words of Shri Krishna (āha yat) expressed at that time.

***Note :** Uddhava feels pain, out of his pure love towards Him, when he sees the situation of Sri Krishna, behaving like an ordinary human being. He could have easily finished the agony and anguish generated by the actions of Kamsa, especially when He did much bigger deeds even as a child. But everything is time related. Despite these great deeds Kamsa had doubts about Sri Krishna being the manifestation of Sriman Narayana Himself.*

Secondly, Uddhava says that when he saw Sri Krishna telling Yashoda and Nanda Gopa that He could not be of any service to them, like an ordinary human being, he felt pained. This shows the intense humility of Sri Krishna. He knew for certain that He was not going to come back to Gokulam.

These were not weaknesses of Sri Krishna, sometimes understood wrongly, but His ways of showing to the world the right examples of upholding the righteousness.

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SEVEN

Sri KRISHNA IS THE SUPREME ALMIGHTY

Chapter 2, Stanzas 18 to 21

Stanza 18

ko vā amuṣyāṅghri-saroja-reṇuṁ
vismartum īśīta pumān vijighran
yo visphurad-bhrū-viṭapena bhūmer
bhāraṁ kṛtāntena tiraścakāra

(kaḥ pumān) Can anyone, particularly those devotees, (vijighran) who specially inhale the fragrance (aṅghri saroja-reṇum) of the Lotus feet (amuṣya) of that Sri Krishna by surrendering unto Him, (īśīta) has the inclination (vismartum) to forget the action done (yaḥ) by Him (kṛta-antena) by eliminating that Antaka, (tiraścakāra) and thus reducing (bhūmeḥ bhāram) the burden on the earth who was adding to its burden by indulging atrocities on the earth, (visphurat bhrū-viṭapena) and who was creating terror with his vibrating eyebrows?

Note: A small note on Antaka is mentioned here as it is not very much known and popular as compared to many other mythological other stories.

THE STORY OF ANTAKA

In the Shiva Purana, when Shiva was meditating on Mandara mountain, Parvati who was in a playful mood covered Shiva's eyes due to which the whole universe was covered in darkness. The sweat that oozed out of Parvati's hands while touching Shiva fell to the ground and created a horrible looking boy who was also blind. Parvati was terrified on seeing him. However, Shiva said that since he was born due to their physical contact he was their child. When the demon king Hiranyaksha, who was childless performed penance to please Shiva in order to beget a child, Shiva gifted the child to him and named him Andhaka due to his blindness.

After the death of Hiranyaksha, Andhaka became the king. However, he was not regarded as an Asura (demon) since he

was a divine product. Disowned by majority of his clan he performed a severe penance to please Brahma. Brahma thus appeared to him and offered him a boon. Andhaka demanded Brahma to make him invincible and also to repair his vision. Brahma granted these wishes. However, Lord Brahma warned him that he can be killed by Shiva. Andhaka went back to his kingdom and subdued all his opponents including the Devas.

One day he asked his minister whether there was anyone who could match his strength, majesty and riches. The minister informed him that one thing he did not have is the company of a beautiful woman. He told him that the world's most beautiful woman belonged to a matted ascetic who lived in Kailash and if he wished to be truly matchless he should possess her. He sent a messenger and told Shiva to hand over his wife to him. Andhaka thus attacked Shiva with his greatest warriors. But they were defeated by Shiva's army. One day when Shiva and his ganas were away Andhaka found Parvati alone. She fought with Andhaka but when she found him to be too overwhelming requested the gods to aid her. The battle went on for many years and when Shiva found out about this he declared a truce. Many attempts were made for a peaceful resolution. But Andhaka insisted on acquiring Parvati. He renewed the assault. His trusted general Bali single handedly defeated all the gods and swallowed them. Shiva fired such powerful weapons at Bali which forced him to disgorge all the gods. Shiva in revenge swallowed Shukra, the preceptor of Asuras. Andhaka then started attacking Indra. Shiva intervened to save Indra and began to attack the demon with his trident. However whenever his blood fell on the ground a copy of him was created. Then Lord Vishnu created Matrikas who licked the blood of the demon every time he was hurt and prevented another copy of him being created. Shiva thus finally killed him by hacking his head off. However, since he had chanted Shiva's name before dying he was made a gana-chief by Shiva·

There are many other stories about Andhaka in different Puranas. The centre point is that Vishnu comes into the scene, either singly or with the help of other Gods, who are also His potency, in order to ensure sustenance.

Stanza 19

dṛṣṭā bhavadbhir nanu rājasūye
caidyasya kṛṣṇaṁ dviṣato 'pi siddhiḥ
yāṁ yoginaḥ saṁspṛhayanti samyag
yogena kas tad-virahaṁ saheta

(rājasūye) ***In the Rajasuya Yagna,*** *(bhavadbhiḥ)* ***did all of you*** *(dṛṣṭā nanu)* ***not see, including yourself (Vidura),*** *(kṛṣṇam dviṣataḥ api)* ***that despite having nurtured deepest anger against Sri Krishna,*** *(caidyasya)* ***that Sisupala*** *(siddhiḥ)* ***attained*** *(yām)* ***the highest position of merging with Him ?*** *(saṁspṛhayanti)* ***This attainment (of Sisupala) is the one being desired*** *(yoginaḥ)* ***by all the Yogis*** *(samyak yogena)* ***through their right methods of Yogas.*** *(kaḥ saheta)* ***Who can bear*** *(tat viraham)* ***the separation from such praiseworthy and adorable Bhagavan ?***

Stanza 20

tathaiva cānye nara-loka-vīrā
ya āhave kṛṣṇa-mukhāravindam
netraiḥ pibanto nayanābhirāmaṁ
pārthāstra-pūtaḥ padam āpur asya

(tathā eva) ***Similarly,*** *(nara-loka vīrāḥ)* ***all the valiant warriors*** *(anye ca)* ***and also some others*** *(ye)* ***who were there,*** *(āhave)* ***in the midst of the war in the battle field,*** *(pibantaḥ)* ***drinking*** *(netraiḥ)* ***through their eyes*** *(kṛṣṇa mukha-aravindam)* ***that beautiful lotus like face of Sri Krishna,*** *(nayana-abhirāmam)* ***so pleasing to their eyes,*** *(pārtha astra-pūtaḥ)* ***purifying themselves with the arrows of Arjuna,*** *(āpuḥ)* ***attained*** *(asya padam)* ***the Bhagavan's place known as Vaikunta.***

***Note* : These illustrations show that Sri Krishna has no special preferences or prejudices towards the living beings. He is the Supreme Almighty. He does not require any help, support, or encouragement from anyone. He is beyond all these concepts. His love for devotees as well as non devotees are the same. Even those who worked against Him, as illustrated, at the time of their death see the beautiful face of Krishna and merge into Him.**

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EIGHT

DESPITE BEING THE MIGHTY, Sri KRISHNA'S HUMBLENESS IS A LESSON FOR HIS FOLLOWERS

Chapter 2, Stanza 21 & 22

Uddhava continues:

Stanza 21

svayaṁ tv asāmyātiśayas tryadhīśaḥ
svārājya-lakṣmya-āpta-samasta-kāmaḥ
baliṁ haradbhiś cira-loka-pālaiḥ
kirīṭa-kotyeḍita-pāda-pīṭhaḥ

(*svayam tu*) **He - Sri Krishna -** (*asāmya atiśayaḥ*) **does not have any one equivalent to Him nor more than Him.** (*tri-adhīśaḥ*) **He controls all the three worlds.** (*svārājya lakṣmyā*) **Through the characteristics of His Own Blissful Being,** (*āpta samasta-kāmaḥ*) **He is the one who holds all the prosperities.** (*balim*) **He is the One on Whom** (*cira-loka-pālaiḥ*) **all the Devas of sanctity** (*haradbhiḥ*) **subjugate to and pay obeisance,** (*kirīṭa-kotyā*) **touching through the top of their adorned crowns,** (*iḍita-pāda-pīṭhaḥ*) **at the propitious place at which His feet rest.**

Stanza 22

tat tasya kaiṅkaryam alaṁ bhṛtān no
viglāpayaty aṅga yad ugrasenam
tiṣṭhan niṣaṇṇaṁ parameṣṭhi-dhiṣṇye
nyabodhayad deva nidhārayeti

***(aṅga)* Oh friend ! *(tiṣṭhan)* He used to respectfully stand *(nyabodhayat)* and humbly address *(ugrasenam)* King Ugrasena, *(niṣaṇṇam)* who was seated *(parameṣṭhi-dhiṣṇye)* at the biggest royal throne, *(iti)* like this: *(deva)* "Hey the Greatest King !**
***(nidhāraya)* Please understand." etc. *(tasya)* This *(kaiṅkaryam)* action of service oriented deeds *(yat yat)* and the likes of them, *(viglāpayati)* give pain to *(bhṛtān naḥ)* the servants like us**
***(alam)* the most.**

***Note* : Sri Veda Vyasji is presenting these stanzas to convey to the humans to discard all their egos and pride. Even Sri Krishna, being the Supreme Almighty, did not behave like the persons who depict ego and pride. His humility and humbleness arise out of His own strength and these qualities have to be emulated by humans so that they understand their own source. Everything originates from Him. That being so, where is the need for false pride and ego ? These are the very beautiful illustrations conveyed through these stanzas.**

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NINE

Sri KRISHNA'S HUMBLE BEHAVIOUR ARISES OUT OF HIS COMPASSION TOWARDS ALL

Chapter 2, Stanzas 23 and 24

Uddhava continues:

Stanza 23

aho bakī yaṁ stana-kāla-kūṭaṁ
jighāṁsayāpāyayad apy asādhvī
lebhe gatiṁ dhātry-ucitāṁ tato 'nyaṁ
kaṁ vā dayāluṁ śaraṇaṁ vrajema

(aho) Oh ! What a wonder ! (asādhvī bakī) That devilish Poothana who, (jighāṁsayā) with her intention to kill (yam) Him, (apāyayat api) though fed Him (stana kāla kūṭam) from her breasts filled with the strongest poison, (lebhe) attained (gatim) such a path (dhātrī-ucitām) equated to that of His foster mother Yashoda. (tataḥ) Leaving aside that Bhagavan, (anyam) can anyone seek on any other person (kam vā) such a (dayālum vrajema) compassion One unto whom one can surrender ?

Note : Do only the devotees supposed to get Bhagavan's blessings ? How come His blessings are also bestowed on such demons doing wrong actions ? If that so, they are also in a way His devotees. Though with devilish intentions, because of constantly thinking about Bhagavan, they attain His vision in their hearts. This is what has been described here.

The deepest meaning conveyed "lebhe gatiṁ dhātry-ucitāṁ" should be the eye opener to all humans. He had given that position to Poothana equivalent to that of His own foster mother Yasoda. Only Sri Krishna can be so benevolent.

It is said, fragrance of sandal all over the region came out and spread when Poothana's dead body was burnt there, whereas her body was filled with poison. As Sri Krishna touched such a body, even the poison became sandal. Such is the power of Sri Krishna. However, His compassion sees no bounds. At the same time He is very humble.

Stanza 24

manye 'surān bhāgavatāṁs tryadhīśe
saṁrambha-mārgābhiniviṣṭa-cittān
ye saṁyuge 'cakṣata tārkṣya-putram
aṁse sunābhāyudham āpatantam

(manye) I - Bhagavan - consider (asurān) those demons (bhāgavatān) as my own devotees, (saṁrambha mārga abhiniviṣṭa-cittān) whose minds are influenced by the path of utmost anger concentrating their thinking (tri-adhīśe) on that Lord of the three Worlds - Bhagavan. (ye) Such demons (acakṣata) had seen (saṁyuge) in the battle (āpatantam) the fast approaching (tārkṣya-putram) Garuda, the son of Kashyapa, (aṁse sunābha āyudham) together with Bhagavan along with Sudarsana Chakra on his shoulders.

Note : Through the words of Bhagavan, Uddhava explains that Sri Krishna considers even the demons, who nurture anger against Him, as His own devotees. They, through their constant thinking about Bhagavan, though with a negative purpose, concentrate only on Him. The perception of such persons about Shri Krishna in the Mahabharata war has been described beautifully here.

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TEN

Sri KRISHNA'S PASTIMES IN BRIEF FROM SO CALLED BIRTH TILL LEAVING GOKULAM

Chapter 2, Stanzas 25 to 34

In order to explain the background of the departure of Sri Krishna from this world, Uddhava prefers to tell Vidura, in brief, the incidents relating to Him starting from Shri Krishna assuming the manifestation as Shri Krishna.

Stanza 25

vasudevasya devakyāṁ
jāto bhojendra-bandhane
cikīrṣur bhagavān asyāḥ
śam ajenābhiyācitaḥ

***(abhiyācitaḥ)* Because of the prayers of *(ajena)* Lord Brahma, *(cikīrṣuḥ)* with the intention of ensuring *(asyāḥ śam)* welfare of the earth, *(bhagavān)* Sri Krishna Bhagavan *(jātaḥ)* was born *(bhoja-indra bandhane)* in the prison cell of Kamsa *(devakyām)* in Devaki Devi, *(vasudevasya)* the wife of Vasudeva.**

Note : ***For everything there is a purpose. Brahma is the creator. Where his creations face difficulties, he can only appeal to his own Creator, that is Sriman Narayana. The Lord of all the Lords manifest on the earth in such a way and at such time predetermined for the purpose. These things do not happen accidentally.***

Stanza 26

tato nanda-vrajam itaḥ
pitrā kaṁsādhi bibhyatā
ekādaśa samās tatra
gūḍhārciḥ sa-balo 'vasat

***(tataḥ)* Thereafter, *(pitrā hi)* through his father as the instrument, *(bibhyatā)* who was scared *(kaṁsāt)* of Kamsa, *(itaḥ)* reached *(nanda-vrajam)* Nanda Gokulam, *(tatra)* where *(sa-balaḥ)* along with Balarama, *(avasat)* stayed *(gūḍha-arciḥ)* as the incognito light, *(ekādaśa)* for eleven *(samāḥ)* long years.**

Note : ***During the course of his stay, as the incognito light, for eleven long years, Sriman Narayana had proved to His devotees that He has taken the manifestation. Every incident like His being moved from the prison cell to Gokulam, crossing Yamuna river at dead of night, and all His deeds in***

Gokulam, could have only been done by none other than Sriman Narayana Himself.

Stanza 27

parīto vatsapair vatsāṁś
cārayan vyaharad vibhuḥ
yamunopavane kūjad-
dvija-saṅkulitāṅghripe

(parītaḥ) ***Surrounded*** *(vatsapaiḥ)* ***by the Gopa children*** *(vibhuḥ)* ***Bhagavan*** *(vyaharat)* ***played around, while taking*** *(vatsān)* ***the cattle*** *(cārayan)* ***for grazing,*** *(yamunā upavane)* ***in the forests on the banks of Yamuna river,*** *(kūjat dvija saṅkulita aṅghripe)* ***which had dense mango groves on which there were plenty of chirping birds.***

<u>Note</u> : When Sriman Narayana Himself manifests, even the Nature becomes prosperous and shows its bounties in full.

Stanza 28

kaumārīṁ darśayaṁś ceṣṭāṁ
prekṣaṇīyāṁ vrajaukasām
rudann iva hasan mugdha-
bāla-siṁhāvalokanaḥ

(mugdha bāla-siṁha avalokanaḥ) ***Possessing the beautiful look of the eyes exactly that of a lion cub,*** *(hasan rudan iva)* ***acting as if crying sometimes and laughing at other times,*** *(prekṣaṇīyām)* ***lovingly enticing*** *(vraja-okasām)* ***the entire people of Gokulam,*** *(darśayan) He* ***enjoyed presenting*** *(kaumārīm)* ***His childhood*** *(ceṣṭām)* ***pranks.***

Stanza 29

sa eva go-dhanaṁ lakṣmyā
niketaṁ sita-go-vṛṣam
cārayann anugān gopān
raṇad-veṇur arīramat

***(saḥ eva)* The same Bhagavan, *(niketam)* who is the repository of *(lakṣmyāḥ)* all the prosperities, *(cārayan)* herding and grazing *(go-dhanam)* the group of *(sita-go-vṛṣam)* white coloured cows and bulls, *(raṇat veṇuḥ)* playing his flute, *(arīramat)* enlivened happily *(gopān)* his Gopa *(anugān)* followers .**

Stanza 30

prayuktān bhoja-rājena
māyinaḥ kāma-rūpiṇaḥ
līlayā vyanudat tāṁs tān
bālaḥ krīḍanakān iva

***(prayuktān)* Deputed *(bhoja-rājena)* by Kamsa, *(kāma-rūpiṇaḥ)* changing shapes as they liked according to their wish, *(māyinaḥ)* and the wizards and magicians as they were, *(vyanudat)* were eliminated *(tān tān)* one by one (by Shri Krishna as a baby), *(iva)* as if *(bālaḥ)* a child damaged *(krīḍanakān)* his toys (*(līlayā)* during the course of his play.**

Stanza 31

vipannān viṣa-pānena
nigṛhya bhujagādhipam
utthāpyāpāyayad gāvas
tat toyaṁ prakṛti-sthitam

***(nigṛhya)* By trampling and subduing *(bhujaga-adhipam)* Kalia, the King of Snakes; *(utthāpya)* after bringing them to life *(vipannān)* the dead Gopa children *(gāvaḥ)* and the cows, who lost their lives *(viṣa-pānena)* due to drinking of the poisonous water emanated by that snake; *(apāyayat)* made all of them drink *(tat toyam)* the same water *(prakṛti sthitam)* after ensuring its natural purity.**

<u>Note</u> : Bringing the nature to its own original position, unpolluted by any elements, is also sustenance. This point is proved here.

Stanza 32

ayājayad go-savena
gopa-rājaṁ dvijottamaiḥ
vittasya coru-bhārasya
cikīrṣan sad-vyayaṁ vibhuḥ

(cikīrṣan ca) With the intention of putting to (sat-vyayam) good use (uru-bhārasya) the ever growing (vittasya) wealth, (vibhuḥ) Bhagavan induced (gopa-rājam) Nanda Gopa (dvija-uttamaiḥ) through the great Brahmins (ayājayat) and made him perform (go-savena) the worship of the cows.

Note : Wealth accumulation, beyond certain level, is not conducive to the social order. They have to be redistributed. This is the point highlighted here.

Stanza 33

varṣatīndre vrajaḥ kopād
bhagnamāne 'tivihvalaḥ
gotra-līlātapatreṇa
trāto bhadrānugṛhṇatā

(bhadra) Hey the pious one ! (bhagnamāne) When the dishonoured (indre) Devendra (varṣati) started showering torrential rains, the utterly (ati vihvalaḥ) helpless and perturbed (vrajaḥ) Gokulam (trātaḥ) was protected (anugṛhṇatā) by the ever blessing and merciful Bhagavan (gotra līlā-ātapatreṇa) by holding playfully, like an umbrella, the Govardhana mountain.

Note : Through this Sri Krishna, not only showed Devendra that all the Devas are bound to follow Sriman Narayana, there should be no pride or ego while carrying out their assigned duties.

Stanza 34

śarac-chaśi-karair mṛṣṭaṁ

mānayan rajanī-mukham
gāyan kala-padaṁ reme
strīṇāṁ maṇḍala-maṇḍanaḥ

(maṇḍala-maṇḍanaḥ) He was beauty personified decorating the company (strīṇām) of the women (gāyan) and (reme) enjoyed divinely by singing (kala-padam) the heartrending melodious songs (śarat śaśi karaiḥ) in the showering rays of the moon (mānayan) by adoring (mṛṣṭam) the sacred and the brightened up (rajanī-mukham) evening time.

Note : Chapter 2 gets concluded here. Vidura asked so many questions about many people, of course starting with Sri Krishna and Balarama. However, even in the concluding stanza of Chapter 1, Vidura asks Uddhava to tell him the incidents of the praiseworthy Sri Krishna.

We have seen, in reply to Vidura, Uddhava had not discussed about people but concentrated his explanations about Sri Krishna and his pastimes. It is not that Vidura did not know about the greatness of Sri Krishna. When two devotees meet, naturally they discuss about the Lord and enjoy themselves talking about His greatness. Normally, they do not get bogged down to other mundane things and discuss about ordinary people and their actions. This is what has been conveyed through these stanzas.

Now, in the next chapter 3, Uddhava continues the pastimes of Sri Krishna in Mathura and Dwaraka.

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Hari Om

SRIMAD BHAGAVATAM - VOLUME 3 - CHAPTER 3

INTRODUCTION TO CHAPTER 3

Chapter 3 is mainly devoted the description of the pastimes of Shri Krishna in Mathura and Dwaraka. This is in continuance of where Shri Sukha had left the discourse to King Pareekshit in the previous chapter No.2. The pastimes of Shri Krishna in Mathura had been dealt with in those stanzas of Chapter 2. Now, what happened after reaching Mathura is being continued.

Vidura meets Uddhava on the banks of Yamuna during the course of his pilgrimage. Detailed descriptions of his pilgrimage and why he undertook such a long pilgrimage have been explained in the previous chapter.

Vidura enquires about the welfare of everyone including Shri Krishna and Balarama. Mahabharata war was over and Shri Krishna had left this world. Uddhava, while explaining in reply to Vidura starts praising Shri Krishna's pastimes in Mathura, Vrindhavan and Dwaraka. Some of them have been dealt with in the previous chapter. The present chapter is in continuation of those pastimes.

At the end of the chapter, the destruction of Yadava dynasty has been touched upon. Detailed description about this will follow in chapter No.4.

Uddhava thus continues his answers to Vidura.

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4. ***THE STORY OF KRISHNA SATHYA MARRIAGE***

5. ***SUBDUING INDRA'S INSTIGATED PRIDE***

6. ***THE KILLING OF NARAKASURA (BHOUMASURA) AND FREEING THE WOMEN HELD IN HOSTAGE***

7. ***SHRI KRISHNA'S CONCERN FOR REDUCING THE BURDEN OF THE EARTH***

8. ***WHY DID SHRI KRISHNA BEHAVE LIKE AN ORDINARY HOUSEHOLDER***

9. ***EVERY BEGINNING HAS AN END - EXCEPT THE ALMIGHTY WHO IS ENDLESS***

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ONE

KAMSA WAS LIKE A STORM IN THE TEACUP - AS FAR AS SHRI KRISHNA WAS CONCERNED

Chapter 3, Stanza 1

Uddhava now continues his answers to Vidura when they met each other on the banks of Yamuna.

Stanza 1

uddhava uvāca
tataḥ sa āgatya puraṁ sva-pitroś
cikīrṣayā śaṁ baladeva-saṁyutaḥ
nipātya tuṅgād ripu-yūtha-nāthaṁ
hataṁ vyakarṣad vyasum ojasorvyām

(tataḥ) Thereafter, (saḥ) that Shri Krishna, (baladeva-saṁyutaḥ) in the company of Balarama, (āgatya) upon reaching (puram) Mathura, (śam cikīrṣayā) in order to please (sva-pitroḥ) own mother and father,

(nipātya) pulled down the head of (ripu-yūtha-nātham) the enemy clan, Kamsa, (tuṅgāt) from the highest throne (hatam) hurting him instantly. (vyasum) Kamsa, who was dead by then, (ojasā) was pulled down by Shri Krishna with all His might (vyakarṣat) and dragged him (urvyām) on to the earth.

***Note* : This is the very beautiful part of descriptions about how Shri Krishna overwhelmed Kamsa. It did not require any effort at all for Him to drag Kamsa down and kill him. Shri Krishna had eliminated many Asuras deputed by Kamsa to Gokulam. Having come to know that it was the same Shri Krishna in the form of little boy in his presence, Kamsa had lost all his power to fight.**

Moreover, Kamsa's time was over, and what remained to be done was only a mechanical action on the part of Shri Krishna. He had in fact defeated Kamsa even before his actual death. As far as Shri Krishna was concerned, Kamsa was only a storm in the tea cup.

Another point mentioned here is that Krishna did this act in order to please his own mother and father, (and not for Himself). Kamsa had harassed Devaki and Vasudeva for a long time by putting them in the prison cell. Shri Krishna had left them in the cell right at the time of His appearance. As their dutiful son, He had ensured that they are freed from the prison cell so that they lead a life of freedom (from the physical confinement).

He pulled Kamsa by his head from the highest throne and brought him down. Kamsa's head weight had gone too far and even assumed that he was beyond the Almighty. Once his head (ego and pride) came down there was no Kamsa left.

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TWO

THE STORY OF "GURU DAKSHINA" BY KRISHNA TO SANDIPANI MUNI

Chapter 3, Stanza 2

Uddhava now reminds Vidura about the times Shri Krishna spent in the ashram of Sandeepani.

Stanza 2

sāndīpaneḥ sakṛt proktaṁ
brahmādhītya sa-vistaram
tasmai prādād varaṁ putraṁ
mṛtaṁ pañca-janodarāt

(brahma) ***The Vedas,*** *(sakṛt proktam)* ***which were told to Him only once,*** *(sa-vistaram)* ***were detailed with all its six segments*** *(sāndīpaneḥ)* ***through Sandipani Muni*** *(adhītya)* ***which were learnt by Him.*** *(tasmai)* ***To that Muni,*** *(prādāt)* ***He offered*** *(varam)* ***his obeisance by bringing alive*** *(mṛtam)* ***the Muni's departed*** *(putram)* ***son*** *(pañca-jana udarāt)* ***after recovering him from the abdomen of an aqua animal known as Panjchajanan.***

Note :

Sandeepani is literally "the professor of complete illumination".

The Sandeepani Ashram is located 2 km outside Ujjain in Madhya Pradesh. The place near the Ashram known as Ankapaata is where Shri Krishna used to sit and learn. He created a sacred tank there known as Gomti Kund and summoned all the holy waters from various centres so that his aged Guru need not have to travel to other holy places.

Shri Krishna, Balarama and their friend Sudama, were the most intelligent students. They mastered every single lesson, even though they were instructed only once.

It is customary to give Dakshina (fees) to the Guru after completion of the studies in the Ashram. Thus, Shri Krishna asked Sandipani Muni about his wish. The Muni asked for the restoration of his child, who had disappeared in the ocean at Prabhasa (near Dwaraka on the Western Coast of India).

Shri Krishna and Balarama found that the Muni's son had been snatched away by a being named Śaṅkhāsura (literally, "conch demon". Śaṅkhāsura inhabited a beautiful conch named, "pāñca-jana" and lived under the deep waters in the shape of a conch.

They did not find the Muni's son within the conch. Carrying the conch, they went to Yama, the Lord of Death, and blew the conch. Yama worshipped both of them saying, 'O Vishnu (the all-pervading Lord), disguised as a human being by way of leela (sport), what can we do for you both?'

The glorious Lord said: ' O great ruler, fetch My preceptor's son, who was brought here as a result of his own Karma.'

Having thus brought back to life the son of their teacher, they handed over to their preceptor his son. Shri Krishna obtained the HOLY conch "Panchajanya" from "Shankhasur". Shri Krishna blew the same conch Panchajanya along with Arjuna's conch Devadatta signalling the start of the Mahabharata war.

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THREE

THE STORY OF KRISHNA RUKMINI MARRIAGE

Chapter 3, Stanza 3

Uddhava reminds Vidura about the incidents relating to the marriage of Krishna with Rukmini.

Stanza 3

samāhutā bhīṣmaka-kanyayā ye
śriyaḥ savarṇena bubhūṣayaiṣām
gāndharva-vṛttyā miṣatāṁ sva-bhāgaṁ
jahre padaṁ mūrdhni dadhat suparṇaḥ

(ye) While those of them (samāhutāḥ) who were invited (bhīṣmaka kanyayā) by the daughter of the King Bhishmaka, Rukhmini, (sa-varṇena) the one resembling (śriyaḥ) Goddess Lakshmi, (eṣām miṣatām) were all present staring over there, (suparṇaḥ) Bhagavan who reached there so fast as if by flight, (padam dadhat) trampling over (mūrdhni) the heads of those gazing over there - meaning thereby with lightening speed - (jahre) took away and brought that bride, (sva-bhāgam) who belonged to Him rightfully, (bubhūṣayā) with the intention (gāndharva vṛttyā) to marry her according to the customs of Gandharva traditions.

Note:

The reference to the line "invited by Rukmini" has the implied meaning that the Kings reached there enchanted by the beauty of Rukmini.

The reference to "who belonged to Him rightfully" is because Rukmini is the manifestation of Lakshmi Devi, who is part and parcel of Shri Krishna, and also that she voluntarily thus surrendered to Shri Krishna.

Rukmini is the first and the most prominent queen of Krishna. Rukmini is also considered an avatar of Lakshmi, the Goddess of fortune. It is said that if there was any one woman just as beautiful and virtuous as she was, it was Rukmini.

Rukmini's parents wanted to marry Rukmini to Krishna but Rukmi, her brother strongly opposed it. Rukmi was an ambitious prince and he did not want to earn the wrath of Emperor Jarasandha, who was ruthless. Instead, he proposed that she be married to his friend Shishupala, the crown prince of Chedi. Shishupala was also a vassal of Jarasandha and hence an ally of Rukmi.

Bhishmaka, her father, gave in but Rukmini, who had overheard the conversation was horrified and immediately sent for a brahmin, Sunanda, whom she trusted and asked him to deliver a letter to Krishna. She asked Krishna to come to Vidarbha and kidnap her to avoid a battle where her relatives may be killed. She suggested that he do this when she was on her way to the temple or back. Rukmini asked Him to claim her to marry her. Krishna, having received the message in Dwarka, immediately set out for Vidarbha with Balarama, his elder brother.

Meanwhile, Shishupala was overjoyed at the news from Rukmi that he could simply go and claim Rukmini. Jarasandha, not so trusting, sent all his vassals and allies along because he felt that Krishna would certainly come to snatch Rukmini away.

Bhishmaka and Rukmini received the news through their respective spies that Krishna was coming. Bhishmaka, who secretly approved of Krishna and wished he would take Rukmini away had a furnished mansion set up for him.

He welcomed them joyfully and made them comfortable. Meanwhile, at the palace, Rukmini got ready for her upcoming marriage. She went to the Parvati temple to pray but was severely disappointed when she did not see Krishna there. As she stepped out, she saw Krishna and soon swept her into his chariot with him. They both started to ride off when Shishupala noticed them. All of Jarasandha forces quickly started chasing them. While Balarama engaged most

of them and held them back Rukmi had almost caught up with Krishna and Rukmini.

Krishna and Rukmi dueled with the inevitable result of Krishna's victory. When Krishna was about to kill him, Rukmini fell at the feet of Krishna and begged that her brother's life be spared. Krishna, generous as always, agreed, but as punishment, shaved Rukmi's head and let him go free. There was no greater shame for a warrior than a visible sign of defeat.

At Dwaraka, Krishna was married to Rukmini with great pomp and ceremony.

The princesses in those days had the right to choose their own husbands for which purpose the father, the King, invited very many kings. In the assembly of such kings, the princess bride used to select her husband by garlanding him.

In the case of Rukmini, though everyone in her family knew that she loved Shri Krishna, He was not invited for the ceremony. Thus, Rukmini was prevented from exercising her own choice. Therefore, Shri Krishna did not "elope" with Rukmini, as normally told. Through the process of taking away His rightful bride, Shri Krishna had shown to the world the protection of the rights of a women.

Moreover, Shri Krishna had also proved that He will never let down those who surrenders unto Him. Rukmini had sent a request to Him to claim her in marriage as she rightfully belonged to Him. He, therefore, could not have remained a silent spectator. He intervened to establish the righteousness.

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FOUR

THE STORY OF KRISHNA SATHYA MARRIAGE

Chapter 3, Stanza 4

Uddhava now recalls the incidents relating to Krishna's marriage with Sathya.

Stanza 4

kakudmato viddha-naso damitvā
svayaṁvare nāgnajitīm uvāha
tad-bhagnamānān api gṛdhyato 'jñāñ
jaghne 'kṣataḥ śastra-bhṛtaḥ sva-śastraiḥ

(uvāha) He married (nāgnajitīm) Sathya, the daughter of Nagnajit, (svayaṁvare) in the Swayamvara (where the princess selects her husband from among the invitees present in the King's court invited for the purpose) after tying up (kakudmataḥ) the most powerful bulls (viddha-nasaḥ damitvā) by piercing their nostrils with ropes and subduing them. (tat-bhagnamānān api) Their honour thus getting humiliated by them - by the bulls - (gṛdhyataḥ) though desirous of having Sathya, (ajñān) the ignorant and (śastra-bhṛtaḥ) the well armed kings (jaghne) were defeated by Him (sva-śastraiḥ) with His own weapons (akṣataḥ) and without having inflicted the slightest wound upon Himself.

Note:

The King of Kosala Nagnajit, had a daughter named Sathya (also known as Nagana Jiti), who was very intelligent and skilled. When her marriageable age approached the King started looking for a suitable husband for Sathya. However, she never took interest in the proposals presented by her father. When insisted, Sathya requested her father to arrange a Swayamvara for her so that she could decide the bravest of the bravest person as her husband.

She put a condition that anyone who could tame their seven powerful bulls and yoke them would be her husband. The King knew that their bulls cannot be controlled by any one, but still looking at the insistence of Sathya, he reluctantly

agreed. He was happy that ultimately his daughter had agreed to go ahead with the marriage, which she was refusing all the time.

In her heart of heart Sathya wanted to marry Krishna and she knew that only Krishna could control the seven bulls. As expected, all the kings assembled failed to control the bulls. Leave alone controlling them, they were not at all a match before the strength and power of these bulls.

Krishna arrived late. As he entered he saw the confusion prevailing there. He asked Nagnajit if He could take a chance of controlling the bulls. The rest of the story is simple. He controlled the bulls with ease as the assembled kings were just onlookers stuck with wonder. Thereafter, He married Sathya.

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FIVE

SUBDUING INDRA'S INSTIGATED PRIDE

Chapter 3, Stanza 5

Uddhava now continues and reminds Vidura about Shri Krishna's deeds relating to the fetching of Parijata from Indra Loka.

Stanza 5

priyaṁ prabhur grāmya iva priyāyā
vidhitsur ārcchad dyutaruṁ yad-arthe
vajry ādravat taṁ sa-gaṇo ruṣāndhaḥ
krīḍā-mṛgo nūnam ayaṁ vadhūnām

(prabhuḥ) The Bhagavan, who is independent and self sustaining, (grāmyaḥ iva) acting, just for the sake of it, like a

henpecked, (vidhitsuḥ) desirous of fulfilling (priyam) the wishes (priyāyāḥ) of His beloved wife, (ārcchat) brought (dyutarum) the Parijata flower tree. Indra, (andhaḥ) who got blinded (ruṣā) with anger (yat artha) because of this, (sa-gaṇaḥ) along with his full army (vajrī) and arming himself with his famous weapon Vajra, (ādravat) followed and chased (tam) Bhagavan. (ayam) That Indra (nūnam) is definitely (krīḍā-mṛgaḥ) a toy creature - henpecked - (vadhūnām) of his wives.

<u>Note</u> :

In fact Shri Krishna along with Sathyabhama, had gone to the Deva Loka (Indraloka) to return the ear ornaments of Deva Mata. This was after defeating Narakasura (Bhoumasura) in the fierce war. He retrieved the ear ornaments captured by Narakasura.

While returning from Indra Loka He brought the Parijatham. Indra, forgetting the great help done by Bhagavan, tried to stop Him, of course, in vain, under the influence of the womenfolks of Indra Loka. That is why there is a reference to Indra being equated with a toy creature as he was the one who were prompted and influenced by the womenfolk. Shri Krishna, on the other hand, wished to subdue the pride of Indra and he used the opportunity to pretend as if he was taking away the Parijatham as per the wishes of Sathyabhama.

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SIX

<u>THE KILLING OF NARAKASURA (BHOUMASURA) AND FREEING THE WOMEN HELD IN HOSTAGE</u>

Chapter 3, Stanzas 6 to 11

Uddhava now recollects the actions of Shri Krishna in the killing of Narakasura.

Stanza 6

sutaṁ mṛdhe khaṁ vapuṣā grasantaṁ
dṛṣṭvā sunābhonmathitaṁ dharitryā
āmantritas tat-tanayāya śeṣaṁ
dattvā tad-antaḥ-puram āviveśa

(dṛṣṭvā) ***Upon seeing*** ***(sutam)*** ***her son (Bhoumasura) (sunābha unmathitam) annihilated by the Chakrayudha - the weapon of wheel - (mṛdhe) in the battle, (vapuṣā) who was bodily capable (grasantam) of swallowing (kham) even the entire sky, (dharitryā) Goddess Earth (āmantritaḥ) pleaded for mercy with Bhagavan, and as such, (dattvā) He returned (śeṣam) the captured part of the kingdom (tat-tanayāya) to Bhoumasura's son, (āviveśa) and entered (tat antaḥ-puram) his inner house.***

Stanza 7

tatrāhṛtās tā nara-deva-kanyāḥ
kujena dṛṣṭvā harim ārta-bandhum
utthāya sadyo jagṛhuḥ praharṣa-
vrīḍānurāga-prahitāvalokaiḥ

(nara-deva-kanyāḥ) When all those daughters of many kings, (āhṛtāḥ) who were held captive and forcefully kept (tatra) there in the inner palace (kujena) by Bhoumasura, (dṛṣṭvā) did see (harim) Shri Krishna, (ārta-bandhum) the friend of the distressed, (tāḥ) all of them (sadyaḥ) instantly (utthāya) got up with due reverence and welcomed Him as He entered, (praharṣa- vrīḍānurāga-prahitāvalokaiḥ) bound simultaneously with the look of happiness, shyness and love.

Stanza 8

āsāṁ muhūrta ekasmin
nānāgāreṣu yoṣitām
sa-vidhaṁ jagṛhe pāṇīn
anurūpaḥ sva-māyayā

(sva-māyayā) Empowered by his own Maya Shakti - special powers of Vishnu - (anurūpaḥ) looking exactly as Himself, (jagṛhe) He held in acceptance (pāṇīn) the hands (āsām yoṣitām) of all these women, (ekasmin) simultaneously (muhūrte) at the same time, (nānā-āgāreṣu) in different houses, (sa-vidham) in accordance with the prescribed marriage rites.

Stanza 9

tāsv apatyāny ajanayad
ātma-tulyāni sarvataḥ
ekaikasyāṁ daśa daśa
prakṛter vibubhūṣayā

(vibubhūṣayā) On account of the impression of multiplied perception because of the powers (prakṛteḥ) of His Maya Shakti, (ajanayat) He begot (apatyāni) children (daśa daśa) numbering ten each (eka-ekasyām) in each (tāsu) one of them, (ātma-tulyāni) all of them matching Him (sarvataḥ) in each and every aspect.

Note :

Bhoumasura, also known as Narakasura, was a demon tyrant, who captured and governed many kingdoms. He gained a boon from Brahma that he would die only at the hands of his mother. His mother was the earth goddess, Bhoomi Devi.

Armed with the boon, he ruled like a despot. Narakasura was infamous for his wicked ruling and high disregard for demigods and women. Mother Earth had also obtained a boon from Vishnu that her Son should die only when she wishes for.

Addicted to power, he defeated Lord Indra, and abducted 16,000 women and imprisoned them in his palace. He stole the earrings of Aditi, the heavenly mother goddess, and

usurped some of her territory. Upon this the king of the gods Indra requested Sri Krishna to conquer and kill the demon and free Devlok from his atrocities. On his request Krishna sieged the city of Narakasura with the assistance of his vehicle, Garuda along with his beloved wife Satyabhama.

A terrible battle ensued between Sri Krishna and Narakasura. The demon on several occasions proved a match for Krishna. On one instance, the demon hurled a shakti towards Krishna, which hurt Krishna mildly and fell unconscious (Pretending to be so, to prompt Sathyabhama to take final action against Narakasura). This enraged Sathyabhama who in turn fired arrows at Narakasura and both Krishna & Satyabhama killed him finally. Sathyabhama is the incarnation of Bhoomi Devi during Krishna Avatar of Lord Vishnu and therefore the boon granted to Bhoomi Devi was fulfilled.

Thereafter, Krishna obtained the stolen earrings of the mother of the gods, Aditi. Aditi was pleased by Satyabhama's dedication towards her husband and gave her a boon of staying young and beautiful for ever.

Lord Krishna's victory on Narakasura translated into freedom for all his prisoners and honouring of Aditi. Having rescued the 16,000 women, Krishna married them to restore them of their honour in society due to being in captivity for a long time.

He also killed other demons - explained through the following stanzas.

Stanza 10

kāla-māgadha-śālvādīn
anīkai rundhataḥ puram
ajīghanat svayaṁ divyaṁ
sva-puṁsāṁ teja ādiśat

(kāla-māgadha-śālvādīn) Kalayavanan, Jarasandha, Salvan etc. who came and (rundhataḥ) encircled (puram) His place, Mathura, (anīkaiḥ) along with their army, (ajīghanat) were killed by Him. (ādiśat) These actions of His also presented (divyam) the greatest (tejaḥ) influential effect (sva-puṁsām) on his devotees.

***Note :** Yavana, Jarasandha etc. were in fact physically killed by Muchukunda, Bheemasena etc. However, these persons were only instruments to carry out the deed, whereas Shri Krishna had already killed them. This is the purport of the statement that Shri Krishna killed them.*

Stanza 11

śambaraṁ dvividaṁ bāṇaṁ
muraṁ balvalam eva ca
anyāṁś ca dantavakrādīn
avadhīt kāṁś ca ghātayat

(avadhīt) He killed (śambaram) Sambaran, (dvividam) Dwividha Vaanara, (bāṇam) Banasura, (muram) Mura, (balvalam) Balvala, (eva ca) and like that (dantavakra-ādīn) Danta Vaktra, (anyān ca) and some others etc. (kān ca) For some others (ghātayat) He became the cause to get them killed.

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SEVEN

SHRI KRISHNA'S CONCERN FOR REDUCING THE BURDEN OF THE EARTH

Chapter 3, Stanzas 12 to 18

Uddhava continues:

Stanza 12

atha te bhrātṛ-putrāṇāṁ
pakṣayoḥ patitān nṛpān
cacāla bhūḥ kurukṣetraṁ
yeṣām āpatatāṁ balaiḥ

***(atha)* Thereafter, *(bhūḥ cacāla)* making the earth tremble in *(kurukṣetram)* the battle zone of Kurukshetra *(āpatatām)* because of the congregation and fierce fighting *(yeṣām)* of their *(balaiḥ)* powerful armies, He made *(nṛpān)* all the Kshatriyas kill themselves, *(patitān)* who assembled *(pakṣayoḥ)* into both the sides *(te)* of your brothers' (Dhritarashtra and Pandu) sons in the battle.**

Stanza 13

sa karṇa-duḥśāsana-saubalānāṁ
kumantra-pākena hata-śriyāyuṣam
suyodhanaṁ sānucaraṁ śayānaṁ
bhagnorum ūrvyāṁ na nananda paśyan

***(saḥ)* That Bhagavan *(na nananda)* was not just happy *(paśyan)* by glancing at the sight *(suyodhanam)* of Duryodhana *(śayānam)* lying (*ūrvyām)* on the battle ground *(bhagna ūrum)* with his thighs split open, *(sa-anucaram)* apart from other wounded followers. That Duryodhana, who was lying thus, *(hata-śriya āyuṣam)* who had lost all his prosperities and his lifespan, *(kumantra-pākena)* because of the bad outcome of the wrong advice *(karṇa-duḥśāsana-saubalānāṁ)* given by Karna, Dussasana, Shakuni etc.**

***Note* : What was in Bhagavan's mind and why he was not happy are mentioned in the next stanza.**

Stanza 14

kiyān bhuvo 'yaṁ kṣapitoru-bhāro
yad droṇa-bhīṣmārjuna-bhīma-mūlaiḥ
aṣṭādaśākṣauhiṇiko mad-aṁśair

āste balaṁ durviṣahaṁ yadūnām

(bhuvaḥ uru bhāraḥ) The immense burden on the earth because of the pressure (aṣṭādaśa akṣauhiṇikaḥ) of the army which was inclusive of eighteen Akshauhinis (kṣapita) could be removed, (droṇa-bhīṣmārjuna-bhīma-mūlaiḥ) using Drona, Bhishma, Arjuna, Bheema, as instrument . (yat) But were all these (ayam kiyān) just sufficient (to reduce the burden on earth)? (āste) There was still (durviṣaham) the unbearable (balam) power of the army (mat-aṁśaiḥ) of my own potency (yadūnām) of Yadavas! (which needed to be removed from the surface of the earth).

Stanza 15

mitho yadaiṣāṁ bhavitā vivādo
madhv-āmadātāmra-vilocanānām
naiṣāṁ vadhopāya iyān ato 'nyo
mayy udyate 'ntardadhate svayaṁ sma

(bhavitā) This can happen (vivādaḥ) only then -(the annihilation of the powerful Yadava Army and thus reducing the burden on the earth)- when (eṣām) they (vivādaḥ) quarrel and fight (mithaḥ) among themselves (madhv-āmadātāmra-vilocanānām) with their eyes so red due to the intoxication of drinks. (iyān) This will be (vadha-upāyaḥ) the only method of their destruction, whenever it might happen.
(ataḥ anyaḥ) Other than this, (na) nothing else is required. (mayi udyate) When I prepare Myself -(meaning Shri Krishna)- for this, (antaḥ-dadhate) all of them shall disappear (svayam) on their own. (sma) This is certain.

Stanza 16

evaṁ sañcintya bhagavān
sva-rājye sthāpya dharmajam
nandayām āsa suhṛdaḥ
sādhūnāṁ vartma darśayan

***(bhagavān)* Shri Krishna, *(sañcintya)* thinking *(evam)* like this -(described in stanza 14 and 15)- *(sthāpya)* throned *(dharmajam)* Dharmaputra as the King *(sva-rājye)* of his own rightful kingdom, and made him rule the kingdom. *(darśayan)* Thus He continued His life showing *(vartma)* the model path -(righteous)- methods suiting *(sādhūnām)* the well meaning people *(nandayām āsa)* and also by making happy *(suhṛdaḥ)* His friends and relatives.**

Stanza 17

uttarāyāṁ dhṛtaḥ pūror
vaṁśaḥ sādhv-abhimanyunā
sa vai drauṇy-astra-samcinnaḥ
punar bhagavatā dhṛtaḥ

***(Pūroḥ vaṁśaḥ)* The progeny of Puru dynasty*(dhṛtaḥ)* was already conceived, *(sādhu)* as determined by fate, *(uttarāyām)* in Uthara *(abhimanyunā)* by Abhimanyu. *(saḥ vai)* But, when that -(the conceivement)- was threatened to be aborted *(drauṇy-astra-samcinnaḥ)* by the Brahmastra of Aswathama, *(punaḥ dhṛtaḥ)* the same was rescued/revived again *(bhagavatā)* by Shri Krishna.**

<u>Note</u>: Detailed explanations as to how Shri Krishna saved the pregnancy of Uthara have been given earlier. Please refer to the chapter with the heading "Can Lord Krishna remain complacent by not protecting his ardent devotees ? See what happened to Uthara." (Volume 1, Chapter 8, stanzas 1 to 16). Hence the same are not repeated here.

Stanza 18

ayājayad dharma-sutam
aśvamedhais tribhir vibhuḥ
so 'pi kṣmām anujai rakṣan
reme kṛṣṇam anuvrataḥ

***(vibhuḥ)* Bhagavan *(dharma-sutam)* made Dharmaputra**

(ayājayat) win (tribhiḥ) three (aśvamedhaiḥ) Ashwamedha Yajnas thereby making him very famous. (saḥ api) He - (Dharmaputra)- as for himself, (anujaiḥ) along with his younger brothers, (anuvrataḥ) followed scrupulously the path shown (kṛṣṇam) by Shri Krishna, (reme) and very happily (rakṣan) ruled his kingdom giving due protection to (kṣmām) the earth.

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EIGHT

WHY DID SHRI KRISHNA BEHAVE LIKE AN ORDINARY HOUSEHOLDER

Chapter 3, Stanzas 19 to 23

Continuing the discourse, Shri Sukha conveyed through the following stanzas Shri Krishna's exemplary role as a householder in Dwarka. These are through the words of Uddhava to Vidura, as explained earlier.

Stanza 19
bhagavān api viśvātmā
loka-veda-pathānugaḥ
kāmān siṣeve dvārvatyām
asaktaḥ sāṅkhyam āsthitaḥ

(viśva-ātmā) Though He was the Supreme Soul of the Universe, (dvārvatyām) He lived in Dwarka (siṣeve) enjoying (kāmān) all the worldly comforts, (asaktaḥ) simultaneously Himself not getting involved or affected by such comforts. (bhagavān api) He did all these (loka-veda-pathānugaḥ) firmly rooting Himself in the sacred path prescribed by the Vedas, and the methods formulated to be followed by the worldly, (āsthitaḥ) basing on (sāṅkhyam) the knowledge connected with the principles of natural coexistence .

(In other words, though He was the Almighty from whom and in whom all things of the worlds originate and rest, He

made His living appear to everyone as an ideal human being who is supposed to do everything while living in this world).

Stanza 20

snigdha-smitāvalokena
vācā pīyūṣa-kalpayā
cāritreṇānavadyena
śrī-niketena cātmanā

Stanza 21

imaṁ lokam amuṁ caiva
ramayan sutarāṁ yadūn
reme kṣaṇadayā datta-
kṣaṇa-strī-kṣaṇa-sauhṛdaḥ

(snigdha-smitāvalokena) ***With the smile showering the love and affection and having the sight simultaneously filled with bliss,*** *(vācā)* ***conversing*** *(pīyūṣa-kalpayā)* ***with the words of Nectar,*** *(cāritreṇa)* ***conducting Himself*** *(anavadyena)* ***without any faults,*** *(ātmanā ca)* ***having the beautiful body*** *(śrī niketena)* ***in which Shri Lakshmi resides, making everyone*** *(imam lokam)* ***in this world*** *(amum ca eva)* ***and also the other worlds,*** *(sutarām)* ***especially*** *(yadūn)* ***the Yadavas*** *(ramayan)* ***happy,*** *(reme)* ***He enjoyed*** *(datta-kṣaṇa-strī-kṣaṇa-sauhṛdaḥ)* ***the company of women for split seconds by the opportunity provided to Him by them*** *(kṣaṇadayā)* ***in the nights.***

Stanza 22

tasyaivaṁ ramamāṇasya
saṁvatsara-gaṇān bahūn
gṛhamedheṣu yogeṣu
virāgaḥ samajāyata

(ramamāṇasya) ***As He was enjoying*** *(evam)* ***like this*** *(bahūn)* ***for very*** *(saṁvatsara gaṇān)* ***many number of years,*** *(tasya)* ***He*** *(samajāyata)* ***developed*** *(virāgaḥ)* ***disenchantment from*** *(yogeṣu)* ***the prescribed norms of fulfilling the pleasantries***

(gṛhamedheṣu) ***of the household life.***

Stanza 23

daivādhīneṣu kāmeṣu
daivādhīnaḥ svayaṁ pumān
ko viśrambheta yogena
yogeśvaram anuvrataḥ

(svayam) ***Even in the ordinary sense,*** *(kaḥ pumān)* ***a person who*** *(daiva-adhīnaḥ)* ***attributes everything as to the wishes of the Almighty,*** *(anuvrataḥ)* ***and only follows*** *(yogeśvaram)* ***Shri Krishna, who is the giver of benefits*** *(yogena)* ***of all pious deeds (Yoga Sadhanas), how can such a person pay heed to*** *(kāmeṣu)* ***such pleasantries and comforts of the world*** *(daiva adhīneṣu)* ***which are under the control of the Almighty, as he fully knows that these are very trivial as compared*** *(viśrambheta)* ***to the faith surrendered unto Sri Krishna ?***

***Note :** The stanzas 19 to 23 have to be seen together for proper understanding. The question arises, being the manifestation of the Almighty, why Shri Krishna had to behave like an ordinary household person.*

If one examines the details carefully, Shri Krishna, in order to be in the midst of the ordinary people, conducted Himself as an ordinary human being. Those who understood Him realized that He is doing the duties of a householder only for the sake of and as an example to others. If one is a householder, one should do the duties expected of him properly. Otherwise, where is the need and purpose for Shri Krishna, who is the provider of all benefits in this world for the purpose of enjoyment of the worldly comforts, to enjoy them. When He Himself is everything, how can He enjoy these comforts separating them from Him ? Thus, everything that He did have to be seen in this perspective.

The submission in stanza 19 saying that He did all these firmly rooting Himself in the sacred path prescribed by the Vedas, and the methods formulated to be followed by the

worldly, basing on the knowledge connected with the principles of natural coexistence is very relevant. He had proved to the world that the life of a householder is very important for a strong and healthy society. The people of the households have to follow the norms prescribed and conduct themselves accordingly. Enjoying pleasures and comforts in the households presupposes certain responsibilities and both of them go together. One is the prerequisite for the other and cannot be taken independently.

Stanza 20 further says that Shri Krishna, while making all the people happy, also made His womenfolks happy. The sloka is very clear to make a difference that He did not seek happiness, but provided happiness to others as per the requirement and on the opportunities provided to Him by others. Hence, the total context has to be seen in relation to Shri Krishna playing the role of a householder.

What supercedes is the statement in stanza 21 that with His loving smile and His sight filled with bliss, conversing with the words of Nectar, conducting Himself without any faults, having the beautiful body in which Shri Lakshmi resides, made everyone in this and the other world, especially the Yadavas happy. This is Shri Krishna's intrinsic Nature and He cannot be anything other than this.

Stanza 22 further elaborates that Shri Krishna Himself got disenchanted with the worldly pleasantries and comforts after journeying through them for a very long time. This is also a message for the householders not to keep the enjoyment aspect as the only aim of life. They should strive for much bigger aspects of life.

Stanza 23 reiterates the greatness and supremacy of Shri Krishna. He is the provider of everything and He Himself is all of them. That being so, He is far superior than the worldly comforts. A real devotee and follower of Shri Krishna knows this very well.

The meaning thereby is that Shri Krishna is the giver of the benefits of all the pious deeds for a person. But such a person, when involved deeply in the devotion of Shri Krishna, does not consider these worldly pleasantries and comforts as the real benefit. These benefits are at best definitely under the control of Shri Krishna, and therefore subservient to Him. A real devotee wants Shri Krishna Himself and not the comforts which are trivial as compared to Him. That being so, there is no need for Shri Krishna to enjoy the worldly comforts as He Himself is the personification of all comforts.

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NINE

EVERY BEGINNING HAS AN END - EXCEPT THE ALMIGHTY WHO IS ENDLESS

Chapter 3, Stanzas 24 to 28

Anything that comes into this world has to go to its origin some time or the other. The same was the case with the Yadavas.

Continuing the discourse, Shri Sukha conveyed to King Pareekshit through the following stanzas the beginning of the end of Yadava dynasty. Thus continues Uddhava to Vidura.

Stanza 24

puryāṁ kadācit krīḍadbhir
yadu-bhoja-kumārakaiḥ
kopitā munayaḥ śepur
bhagavan-mata-kovidāḥ

(kadācit) Once (munayaḥ) the Rishis, (bhagavan-mata-kovidāḥ) who honour the divine judgements of Shri Krishna,

(yadu-bhoja-kumārakaiḥ) ***were prompted by the youngsters of the Yadava dynasty*** *(krīḍadbhiḥ)* ***playing around*** *(puryām)* ***in Dwarka*** *(kopitāḥ)* ***got angry with them*** *(śepuḥ)* ***and thus cursed them.***

Stanza 25

tataḥ katipayair māsair
vṛṣṇi-bhojāndhakādayaḥ
yayuḥ prabhāsaṁ saṁhṛṣṭā
rathair deva-vimohitāḥ

(tataḥ) ***Thereafter,*** *(katipayaiḥ)* ***within a matter of*** *(māsaiḥ)* ***few months,*** *(deva-vimohitāḥ)* ***under the influence of the Maya Shakti of the Almighty,*** *(vṛṣṇi-bhojāndhakādayaḥ)* ***the residents of Dwarka (the sects known as Vrishnis, Bhojas, Andhakas)*** *(rathaiḥ)* ***boarded the chariots*** *(saṁhṛṣṭāḥ)* ***happily and*** *(yayuḥ)* ***travelled to*** *(prabhāsam)* ***the sacred place, Prabhasam.***

Stanza 26

tatra snātvā pitṝn devān
ṛṣīṁś caiva tad-ambhasā
tarpayitvātha viprebhyo
gāvo bahu-guṇā daduḥ

(atha) ***After*** *(snātvā)* ***taking bath*** *(tatra)* ***there,*** *(tarpayitvā)* ***they paid obeisance*** *(pitṝn)* ***to ancestors,*** *(devān)* ***Devas*** *(ṛṣīn eva ca)* ***and Rishis*** *(tat ambhasā)* ***with that water thereof. Then*** *(daduḥ)* ***they donated*** *(bahu-guṇāḥ)* ***the best of*** *(gāvaḥ)* ***the cows*** *(viprebhyaḥ)* ***to the Brahmins.***

Stanza 27

hiraṇyaṁ rajataṁ śayyāṁ
vāsāṁsy ajina-kambalān
yānaṁ rathān ibham kanyā
dharāṁ vṛtti-karīm api

Stanza 28

annaṁ coru-rasaṁ tebhyo
dattvā bhagavad-arpaṇam
go-viprārthāsavaḥ śūrāḥ
praṇemur bhuvi mūrdhabhiḥ

(śūrāḥ) The courageous Yadavas, (go-viprārthāsavaḥ) whose [raison d'être](#) for living (bhuvi) on the earth was the welfare of cows and Brahmins, (dattvā) offered (tebhyaḥ) to the Brahmins (bhagavat-arpaṇam) in the form of Godly worship, (mūrdhabhiḥ) by bowing their heads on the earth (praṇemuḥ) in reverence, (hiraṇyam) Gold, (rajatam) Silver, (śayyāṁ) Bedding requirements, (vāsāṁsi) Clothings, (ajina) Deer Skin, (kambalān) Blankets etc. apart from (yānam) Horses, (rathān) Chariots, (ibham) Elephants, (kanyāḥ) Young girls, (dharām api) and land (vṛtti-karīm) required for eking a living, and (ca) also (uru-rasam) sumptuous tasty (annam) food.

Note :

Stanza 24 gives the brief introduction as to the beginning of the Yadavas' end. In the next chapter No 4, there are detailed descriptions about how the end came about.

The Rishis were the ones who were always respecting the wishes of Shri Krishna. Thus, the Rishis were only the instruments to carry out the expected outcome. The reason for their anger to execute the wish of the Almighty was the prompting by the youngsters of the Yadava dynasty playing around in Dwarka. How and when the outcome of the curse took shape are dealt with in the next chapter.

The stanzas 25, 26, 27 and 28 deal with the greatness of Yadavas. They were born to protect the cows and brahmins. Cows stand for righteousness, Vedas and all the Devatas. Brahmins are the representative of knowledge. Thus, the Yadavas' duty was to protect the righteous knowledge.

How they worshipped the Brahmins have been explained in detail in stanzas 26, 27 and 28 in the sacred place of Prabasam. These go to show the reverence the Yadavas have got for doing such sacred performances and donating the material wealth in plenty on such occasions. What is seen here again is the distribution of the material wealth among the needy and ensure that such knowledgeable persons who spread knowledge in the society are properly taken care of. It is also the duty and the responsibility of the wealthy and prosperous to respect the natural resources like cows etc. and protect them. They must always be serious in their deeds. Any action done by them on lighter vein leads to drastic consequences even upon themselves as seen in their own downfall.

Chapter 3 concludes with the setting of the scene for the destruction of Yadava dynasty as ordained by the Almighty. These are going to unfold in Chapter 4.

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Hari Om

SRIMAD BHAGAVATAM, VOLUME 3, CHAPTER 4

INTRODUCTION TO CHAPTER 4

Chapter 4 is very important in understanding the intense feelings of Uddhava and Vidhra towards Lord Krishna. Apart from briefly touching upon the end of the Yadava dynasty and the departure of Shri Krishna from this world, this chapter conveys the reasons why only Uddhava remained in this world among all the other persons of Yadava dynasty. This was as per the desire of Shri Krishna Himself.

The meeting of Vidura with Uddhava on the banks of Yamuna sets the scene for detailed discussions between them and explanations by Uddhava about Lord Krishna.

Maitreya Maharishi also happens to reach there where Lord Krishna addresses Uddhava and initiates in him the greatest principles of Srimad Bhagavatam, the same which He Himself had advised Lord Brahma once. Maitreya Maharishi becomes a witness to this. Uddhava tells Vidura that Maitreya Maharishi is the most suitable teacher to convey the same to him and for this purpose he can meet Matreya Maharishi on the banks of Ganga.

After saying all these, Uddhava, on the instructions of Shri Krishna proceeds to Badri Ashram to carry out the greatest penance. Vidura proceeds, thereafter, to Ganges and reaches the place where Maitreya Maharishi stays.

In the previous chapters, I had made an attempt to bifurcate the chapters into small ones for convenience. However, this chapter being the most emotional and devotional one, in order not to split the thread of devotion and intense feelings, I have not attempted to bifurcate the same. The continuity of the thought process and carrying the devotion to Lord Krishna throughout this chapter will enable the reader to understand the concepts more effectively rather than making it into piecemeal portions. Hence the whole chapter is a single piece for the purpose of understanding. This chapter has 36 stanzas and each stanza has a continuity like a chain.

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VOLUME 3, CHAPTER 4

This is in continuation of the discussions between Uddhava and Vidura and has a link to the previous Chapter 3.

Particularly, Chapter 3 deals with the coming up of the end of the Yadava dynasty. The descriptions about this have started from Stanzas 12 through 15 and again 24 through 28 of Chapter 3. What follows through the following stanzas is the continuation from there.

Stanza 1

uddhava uvāca
atha te tad-anujñātā
bhuktvā pītvāta vāruṇīm
tayā vibhraṁśita-jñānā
duruktair marma samspṛśuḥ

(uddhava uvāca) **Uddhava said to Vidura:**

(atha) ***Thereafter,*** *(te)* ***they - the Yadavas -,*** *(tat anujñātāḥ)* ***on taking leave from the Brahmins who accorded permission to do so,*** *(bhuktvā)* ***had their food.*** *(pītvā atha)* ***They also followed it up with*** *(vāruṇīm)* ***drinking of liquor made out of grains.*** *(tayā)* ***Because of that*** *(vibhraṁśita-jñānāḥ)* ***they lost their rational thinking,*** *(duruktaiḥ)* ***and started harshly abusing each other*** *(samspṛśuḥ)* ***hurting*** *(marma)* ***their inner selves.***

Note :

Stanzas 25, 26, 27 and 28 of Chapter 3 deal with the greatness of Yadavas. They were born to protect the cows and the brahmins. One can also see the dedication with which they did revere the ancestors on the banks of Prabasam and pleased the brahmins. They did all these with total devotion and as prescribed by the rules.

Even coming to this chapter, at the beginning itself, the Yadavs' greatness is established. After performing the rites and pleasing the brahmins, they just did not get up and start eating their food. They took leave of them and with their permission only they went ahead with further areas of work. In other words, they were so disciplined as to follow the prescribed systems and norms.

However, no one can go against the will of the Almighty. There should be some reason for the desired outcome. One can see their taking to drinks, all of them together, and abusing each one against each of them in such a way leading to a big fight. Here again, it is shown how damaging it is to get into over adherence to drinks particularly in groups. Sometimes, this can be the cause for the greatest damages beyond one's imagination. Now, we shall see what happens hereafter.

These stanzas, from No.1 to 10, are the words of Uddhava to Vidura.

Stanza 2

teṣāṁ maireya-doṣeṇa
viṣamīkṛta-cetasām
nimlocati ravāv āsīd
veṇūnām iva mardanam

(maireya doṣeṇa) ***Due to the adverse effect of the intoxication*** *(viṣamīkṛta cetasām)* ***they lost their equanimity leading to inflicting upon themselves undesired mental deeds.*** *(ravau nimlocati)* ***As the sun started setting ,*** *(mardanam)* ***big fights*** *(āsīt)* ***erupted*** *(teṣām)* ***among themselves,*** *(veṇūnām iva)* ***just like the bamboos rub against each other leading to forest fire.***

<u>Note</u> : This does not need much explanation. The inevitable is happening because of over intoxication. The setting of sun can be equated to the diminishing of rationality in them.

Stanza 3

bhagavān svātma-māyāyā
gatiṁ tām avalokya saḥ
sarasvatīm upaspṛśya
vṛkṣa-mūlam upāviśat

(saḥ) ***That Shri Krishna,*** *(bhagavān)* ***who is the source of all knowledge,*** *(avalokya)* ***looking ahead*** *(tām gatim)* ***at the flow of***

(sva-ātma-māyāyā) His own Maya Shakti, (upaspṛśya) after sipping (sarasvatīm) the water of Saraswati river, (upāviśat) went and sat (vṛkṣa-mūlam) at the foot of a tree.

<u>Note</u> : This is linked to Stanzas 13 to 15 of Chapter 3 of Volume 3. Shri Krishna was not at all happy to see the sight of Duryodhana with his broken thighs lying on the ground along with his fallen followers. Duryodhana was the root cause for the atrocities and the entire Kaurava army was annihilated due to this. Shri Krishna knew that, apart from Kaurava army, there was still a big burden on account of His own huge Yadava army. Since everything has to come to an end, even His own people have to depart from this world.

He had said through Stanza 15, Chapter 3 that the end to the burden of the earth can happen only when the annihilation of the powerful Yadava Army takes place when they quarrel and fight among themselves with their eyes so red due to the intoxication of drinks. Therefore, He was prepared for this and those events, foreseen by Him, have now started unfolding. The following is the quote from Stanza 15, Chapter 3.

"' (mayi udyate) When I prepare Myself -(meaning Shri Krishna)- for this, all of them (antaḥ-dadhate) shall disappear (svayam) on their own. (sma) This is certain. '"

Stanza 4

ahaṁ cokto bhagavatā
prapannārti-hareṇa ha
badarīṁ tvaṁ prayāhīti
sva-kulaṁ sañjihīrṣuṇā

(ha) Yes, it is a wonder ! That Bhagavan, (sañjihīrṣuṇā) who was desirous of eliminating (sva-kulam) His own dynasty, (prapanna ārti-hareṇa) and who is the destroyer of the distresses of those devoted to Him, (bhagavatā) by that Bhagavan (aham) I (uktaḥ ca) had already been advised (iti) like this: " (tvam) You (prayāhi) proceed (badarīm) to Badri Ashram".

***Note* : Uddhava expresses his wonder as to why Bhagavan had advised him to proceed to Badri Ashram. Though Shri Krishna wished the elimination of His own dynasty, He excluded Uddhava from this and asked him to proceed to Badri Ashram. Uddhava also says that Bhagavan, being the destroyer of the distresses of those devoted to Him, must have had perhaps some purpose in His advice to him. These are getting unfolded through the subsequent stanzas.**

Stanza 5

athāpi tad-abhipretaṁ
jānann aham arindama
pṛṣṭhato 'nvagamaṁ bhartuḥ
pāda-viśleṣaṇākṣamaḥ

(arim-dama) ***Hey ! The one who wins over the enemies ! (Vidura) !*** *(athā api)* ***Despite that (despite His telling me to proceed to Badrinath) ,*** *(aham)* ***I,*** *(jānan)* ***knowing*** *(tat-abhipretam)* ***His intentions full well,*** *(pāda-viśleṣaṇa akṣamaḥ)* ***not being able to separate myself from His Lotus Feet,*** *(anvagamam)* ***helplessly followed*** *(bhartuḥ)* ***The Protector (Shri Krishna)*** *(pṛṣṭhataḥ)* ***from behind.***

***Note* : To understand the feelings of Uddhava one must relate the above stanza with the note "THE INTRICATE AND CONSTANT BONDING OF UDDHAVA WITH SHRI KRISHNA" dealing with the contents of Stanza 1 to 6, in Chapter 2 of Volume 3. Uddhava was so attached to the service of Shri Krishna right from his childhood so much so that he knew about his grown up age only after the departure of Shri Krishna from this earth. The bonding between them was so intricate and so complete as that of a faultless devotee and the Lord. In this background, one can understand the intense feelings of Uddhava.**

Stanza 6

adrākṣam ekam āsīnaṁ
vicinvan dayitaṁ patim

śrī-niketaṁ sarasvatyāṁ
kṛta-ketam aketanam

Stanza 7

śyāmāvadātaṁ virajaṁ
praśāntāruṇa-locanam
dorbhiś caturbhir viditaṁ
pīta-kauśāmbareṇa ca

Stanza 8

vāma ūrāv adhiśritya
dakṣiṇāṅghri-saroruham
apāśritārbhakāśvattham
akṛśaṁ tyakta-pippalam

(vicinvan) ***When I followed pondering and pursuing Him,*** *(sarasvatyām)* ***on the banks of the Saraswati river,*** *(adrākṣam)* ***I saw*** *(dayitam)* ***my most endearing*** *(patim)* ***Master of my own self - Shri Krishna -*** *(ekam āsīnam)* ***being seated alone,*** *(apāśrita arbhaka aśvattham)* ***totally relaxed on a small banyan tree.***

(kṛta-ketam) ***He had taken the position there,*** *(aketanam)* ***the One who has no permanent position,*** *(śrī-niketam)* ***the One in whom is inhabited with all the prosperities and radiating glow - meaning being inhabited by Shri Lakshmi Herself,*** *(pīta kauśa ambareṇa ca)* ***adorning very fine silken saffron clothes,*** *(śyāma-avadātam)* ***the One who is the most beautiful with that of the colour of the clouds,*** *(virajam)* ***the One who is the most sacred and with all the Sathwa gunas,*** *(praśānta aruṇa locanam)* ***the One who has the most beautiful and peace radiating red eyes completely focused and unmoved and*** *(viditam)* ***recognizable as such with*** *(caturbhiḥ)* ***His four*** *(dorbhiḥ)* ***beautiful arms.***

He was sitting there - on that small banyan tree - as such very relaxed with *(dakṣiṇa-aṅghri-saroruham)* ***His holy right Lotus foot*** *(adhiśritya)* ***being placed on*** *(vāme)* ***His beautiful left***

(ūrau) thigh, (tyakta pippalam) though having discarded all the worldly interests and comforts (akṛśam) but still at the same time very happy and pleasant.

Stanza 9

tasmin mahā-bhāgavato
dvaipāyana-suhṛt-sakaḥ
lokān anucaran siddha
āsasāda yadṛcchayā

(tasmin) At that time, (mahā-bhāgavataḥ) the greatest devotee of the Lord, (dvaipāyana suhṛt sakaḥ) the friend and the companion of Shri Veda Vyasa, (siddhā) the very knowledgeable Maitreya Maharishi, (anucaran) during the course of his systematic sojourn (lokān) all over the world, (yadṛcchayā) happened to (āsasāda) reach there on his own.

Note : Maitreya Maharishi was the student of Parashara. Therefore, he was also the friend of Parashara's son Shri Veda Vyasa.

Stanza 10

tasyānuraktasya muner mukundaḥ
pramoda-bhāvānata-kandharasya
āśṛṇvato mām anurāga-hāsa-
samīkṣayā viśramayann uvāca

(tasya muneḥ) As that great Muni - Maitreya Mahrshi -, (anuraktasya) who was radiating fondness and love, and (pramoda-bhāva ānata kandharasya) who was in the posture of bowing his head with happiness and devotion, (āśṛṇvataḥ) was listening - the ensuing conversation between Shri Krishna and Uddhava - (mukundaḥ) Shri Krishna, (anurāga-hāsa samīkṣayā) beaming with loving smile, looking (mām) at me and (viśra-mayan) comforting me, (uvāca) said - the following:

Stanza 11

śrī-bhagavān uvāca
vedāham antar manasīpsitaṁ te
dadāmi yat tad duravāpam anyaiḥ
satre purā viśva-srjāṁ vasūnāṁ
mat-siddhi-kāmena vaso tvayeṣṭaḥ

Shri Krishna said:

(aham) I, (antaḥ veda) in my heart of heart, understand (te manasi) your mind's (īpsitam) desires. (yat) What (anyaiḥ) some others - who do not have devotion on Me - (duravāpam) find it difficult to achieve, (tat) that one (dadāmi) I am giving unto you. (vaso) Oh Vasu ! (purā) Once in (satre) the Satra conducted jointly (viśva-srjām) by Prajapatis and (vasūnām) Vasus, (mat-siddhi-kāmena) with the desire of being with Me, (iṣṭaḥ) I was worshipped (tvayā) by you.

Stanza 12

sa eṣa bhāvacaramo bhavānām
āsāditas te mad-anugraho yat
yan māṁ nṛlokān raha utsrjantaṁ
diṣṭyā dadṛśvān viśadānuvṛttyā

(saḥ) Such is your (eṣaḥ bhavaḥ) this birth, (yat) in which (te) you (āsāditaḥ) have attained (mat anugrahaḥ) My blessings, (bhavānām) and this birth, amongst all your births, (caramaḥ) is the final one.

(yat) Not only that, (utsrjantam) while I am leaving from (nṛ-lokān) this world of life forms, you became (dadṛśvān) the one who could see (mām rahaḥ) me all alone (viśada-anuvṛttyā) with the purest of devotion. (diṣṭyā) That is very good !

<u>Note</u>: Through the next stanza Shri Krishna is saying what He is going to grant Uddhava the rare one which cannot easily be accomplished by others who are not devoted.

Stanza 13

purā mayā proktam ajāya nābhye
padme niṣaṇṇāya mamādi-sarge
jñānaṁ paraṁ man-mahimāvabhāsaṁ
yat sūrayo bhāgavataṁ vadanti

***(purā)* Very Very long ago, *(ādi-sarge)* in the beginning of the creations, *(ajāya)* the Brahma *(niṣaṇṇāya)* seated as such *(padme)* on the lotus *(mama nābhye)* sprouted from my navel, *(proktam)* was advised *(mayā)* by Me *(param jñānam)* that sacred and superior knowledge *(mat-mahimā avabhāsaṁ)* presenting the enlightenment of My specialities and glories. *(sūrayaḥ)* The knowledgeable persons *(vadanti)* call *(yat)* this presentation *(bhāgavatam)* as SRIMAD BHAGAVATAM.**

<u>Note</u> : Stanzas 11 to 13 are the words of Shri Krishna. From stanza 14 Uddhava continues.

Stanza 14

ity ādṛtoktaḥ paramasya puṁsaḥ
pratikṣaṇānugraha-bhājano 'ham
snehottha-romā skhalitākṣaras taṁ
muñcañ chucaḥ prāñjalir ābabhāṣe

***(pratikṣaṇa anugraha-bhājanaḥ)* Having become the recipient of the compassionate blessings of *(paramasya puṁsaḥ)* the Only One and the Only First Bhagavan *(iti)* thus, *(ādṛta uktaḥ)* and having thus regarded and advised by Him, *(aham)* I *(sneha uttha romā)* became bristled with raising hair because of pure inbuilt love, *(skhalita akṣaraḥ)* due to which I could barely speak -or speak with broken words- and with *(śucaḥ)* tears *(muñcan)* flowing, stood *(tam)* before Him *(prāñjaliḥ)* with folded hands *(ābabhāṣe)* and submitted to Him these words.**

<u>Note</u> : Though Uddhava desires the devotion to the Lotus feet of Bhagavan as the most suitable one as compared to the pursuance of knowledge, to understand the seeming differences in the worship of Bhagavan and to know the inner meanings thereof, he requested Bhagavan to make him

understand the finer aspects about these through the following four stanzas.

Stanza 15

ko nv īśa te pāda-saroja-bhājāṁ
sudurlabho 'rtheṣu caturṣv apīha
tathāpi nāhaṁ pravṛṇomi bhūman
bhavat-padāmbhoja-niṣevaṇotsukaḥ

(īśa) ***Oh Lord !*** *(kaḥ nu)* ***What is that*** *(su-durlabhaḥ)* ***so rare*** *(iha)* ***in this world for*** *(pāda-saroja-bhājām)* ***those who are engaged in the worship of the Holy Lotus feet*** *(te)* ***of Yours*** *(caturṣu api)* ***among the four*** *(artheṣu)* ***Purusharthas - any of the four objects or aims of human existence ?***

{The four puruṣārthas are Dharma (righteousness, moral values), Artha (prosperity, economic values), Kāma (pleasure, love, psychological values) and Mokṣa (liberation, spiritual values) }.

(tathā api) ***Despite that being so, Hey The Great One !*** *(aham)* ***I am*** *(bhavat pada-ambhoja niṣevaṇa-utsukaḥ)* ***only keenly interested in the worship of your Holy Lotus feet, and*** *(na)* ***do not*** *(pravṛṇomi)* ***desire anything other than this.***

Stanza 16

karmāṇy anīhasya bhavo 'bhavasya te
durgāśrayo 'thāri-bhayāt palāyanam
kālātmano yat pramadā-yutāśrayaḥ
svātman-rateḥ khidyati dhīr vidām iha

How come *(te)* ***You,***

1. ***Who*** *(anīhasya)* ***have nothing in particular to do because of the absence of inherent desires,*** *(karmāṇi)* ***had to indulge in activities;***

2. ***Who*** *(abhavasya)* ***have in fact no birth,*** *(bhavaḥ)* ***had to take birth;***

3. ***Who*** *(kāla-ātmanaḥ)* ***Himself is the controller of the flow of time and thus beyond time - meaning also beyond death***

- *(palāyanam)* ***had to run for cover*** *(ari-bhayāt)* ***out of the fear of enemies*** *(atha)* ***and not only that*** *(durga-āśrayaḥ)* ***had to live in protected fort;***

4. Who *(sva-ātman rateḥ)* ***enjoys Himself in His Own Self,*** *(pramadā-āyuta āśrayaḥ)* ***had to undertake the life of a householder encircled by womenfolks;***

(yat) ***and things like these are*** *(khidyati)* ***disturbing because of the inherent contradictions*** *(vidām dhīḥ)* ***in the thoughts of even the learned men*** *(iha)* ***in this world.***

Stanza 17

mantreṣu māṁ vā upahūya yat tvam
akuṇṭhitākhaṇḍa-sadātma-bodhaḥ
pṛccheḥ prabho mugdha ivāpramattas
tan no mano mohayatīva deva

(prabho) ***Hey ! the All Capable Lord !***
(akuṇṭhita akhaṇḍa sadā ātma bodhaḥ) ***Despite Your having the definitely fruitful, complete and without any doubt the infinite power of knowledge,***
(apramattaḥ) ***and the One who can make no mistakes,***
(tvam) ***You had at many times,*** *(mantreṣu)* ***while discussing the matters of governance of the kingdom,***
(mugdhaḥ iva) ***pretended as if You were ignorant*** *(vai)* ***and What a wonder, You used to even call*** *(mām)* ***me*** *(upahūya)* ***near you*** *(pṛccheḥ)* ***and consult !***

(deva) ***Hey, the Lord of the Pastimes ! These actions of yours - when I look back -*** *(mohayati iva)* ***are generating enchantment*** *(tat naḥ)* ***in my*** *(manaḥ)* ***heart.***

Stanza 18

jñānaṁ paraṁ svātma-rahaḥ-prakāśaṁ
provāca kasmai bhagavān samagram
api kṣamaṁ no grahaṇāya bhartar
vadāñjasā yad vṛjinaṁ tarema

(bhagavān) ***The One Who is the knower of everything !***
(sva-ātma rahaḥ prakāśam) ***The One radiating the secret of Own Self !***
(provāca) ***You had advised*** *(kasmai)* ***exclusively to Lord Brahma that knowledge which is supreme and complete in all respects.***
Hey Lord ! *(api kṣamam)* ***If the same is suitable*** *(naḥ)* ***for us*** *(grahaṇāya)* ***to listen and understand,***
(vada) ***please advise us accordingly,*** *(yat)* ***by which*** *(tarema)* ***we can cross over*** *(vṛajinam)* ***the miseries of the worldly troubles*** *(añjasā)* ***so easily.***

Stanza 19

ity āvedita-hārdāya
mahyaṁ sa bhagavān paraḥ
ādideśāravindākṣa
ātmanaḥ paramāṁ sthitim

(āvedita hārdāya) ***Upon having made known to Him my intentions from the core of my heart,*** *(iti)* ***in this manner, to acquire that supreme knowledge,*** *(bhagavān)* ***the One Who is the repository of all the knowledge, prosperities and qualities,*** *(aravinda-akṣaḥ)* ***and having the Lotus like eyes,*** *(saḥ paraḥ)* ***that Purusha - the Only One and the Very First -,*** *(ādideśa)* ***advised in detail*** *(mahyam)* ***for me*** *(ātmanaḥ)* ***His*** *(paramām)* ***supreme*** *(sthitim)* ***situation.***

Stanza 20

sa evam ārādhita-pāda-tīrthād
adhīta-tattvātma-vibodha-mārgaḥ
praṇamya pādau parivṛtya devam
ihāgato 'haṁ virahāturātmā

(adhīta tattva-ātma vibodha mārgaḥ) ***Having understood the methods of the basic principles in pursuance of self knowledge from that Shri Krishna,*** *(evam)* ***in this manner;***

(ārādhita pāda-tīrthāt) ***Who is the Teacher and Who is worthy of being worshipped on*** *(pādau)* ***His Sacred Lotus Feet, and*** *(praṇamya)* ***after having bowed my head on His sacred feet*** *(parivṛtya)* ***and circumambulating*** *(devam)* ***that Bhagwan;***

(viraha ātura-ātmā) ***with a heavy heart of the sadness of having to depart from Him,*** *(saḥ aham)* ***that me - Uddhava -*** *(āgataḥ)* ***reached*** *(iha)* ***here.***

Stanza 21

so 'haṁ tad-darśanāhlāda-
viyogārti-yutaḥ prabho
gamiṣye dayitaṁ tasya
badaryāśrama-maṇḍalam

(saḥ aham) ***Thus, I am*** *(gamiṣye)* ***now proceeding*** *(Badarikāśrama maṇḍalam)* ***to the place of Badri Ashram,*** *(tasya)* ***which is*** *(dayitam)* ***very endearing*** *(prabho)* ***to Bhagavan,*** *(tat darśana āhlāda viyoga ārti-yutaḥ)* ***with the mixed feeling of happiness because of the opportunity I got to meet Bhagavan and also sadness for having to depart from Him.***

Stanza 22

yatra nārāyaṇo devo
naraś ca bhagavān ṛṣiḥ
mṛdu tīvraṁ tapo dīrghaṁ
tepāte loka-bhāvanau

(yatra) ***That place - which is Badri Ashram - is the one in which*** *(nārāyaṇaḥ)* ***Narayana*** *(naraḥ ca)* ***and Nara,*** *(devaḥ)* ***the incarnations of the same Lord,*** *(bhagavān)* ***the Supreme personification of pure knowledge and prosperities and*** *(ṛṣiḥ)* ***the greatest sages Who had won over the sense organs,*** ***are*** *(tapaḥ tepāte)* ***undergoing the penance*** *(tīvram)* ***so intense*** *(dīrgham)* ***and lasting till the end of the flow of time,*** *(loka-bhāvanau)* ***with the intention of blessing the entire world,*** *(mṛdu)* ***without any hindrance to any being.***

<u>Note</u> : Stanzas 14 to 22 are the words of Uddhava to Vidura.

Stanza 23

śrī-śuka uvāca
ity uddhavād upākarṇya
suhṛdāṁ duḥsahaṁ vadham
jñānenāśamayat kṣattā
śokam utpatitaṁ budhaḥ

(śrī-śuka uvāca) **Shri Sukha said:**

(upākarṇya) **Having heard** *(uddhavāt)* **from Uddhava** *(iti)* **thus the descriptions about** *(duḥsaham)* **the unbearable** *(vadham)* **annihilation** *(suhṛdām)* **of his friends and relatives, though** *(utpatitam)* **temporarily instilled** *(śokam)* **sadness in him,** *(budhaḥ)* **the learned** *(kṣattā)* **Vidura** *(aśamayat)* **could set it aside instantly** *(jñānena)* **with his supreme knowledge.**

Stanza 24

sa taṁ mahā-bhāgavataṁ
vrajantaṁ kauravarṣabhaḥ
viśrambhād abhyadhattedaṁ
mukhyaṁ kṛṣṇa-parigrahe

(kaurava-ṛṣabhaḥ) **Hey, Pareekshit, the greatest of the Kauravas !** *(saḥ)* **Vidura,** *(mahā-bhāgavatam)* **who is the greatest devotee,** *(kṛṣṇa parigrahe mukhyam)* **the one who is the most important in the circle of devotees of Shri Krishna,** *(viśrambhāt)* **with greatest confidence** *(abhyadhatta)* **humbly submitted** *(tam)* **to Uddhava,** *(vrajantam)* **the one who had just started his travel,** *(idam)* **in this manner.**

<u>Note</u>: Stanzas 23 and 24 are the words of Shri Sukha.

Stanza 25

vidura uvāca
jñānaṁ paraṁ svātma-rahaḥ-prakāśaṁ
yad āha yogeśvara īśvaras te

vaktuṁ bhavān no ’rhati yad dhi viṣṇor
bhṛtyāḥ sva-bhṛtyārtha-kṛtaś caranti

(viduraḥ uvāca) ***Vidura said:***

(īśvaraḥ) ***Shri Krishna Bhagavan,*** *(yoga-īśvaraḥ)* ***the giver of all the benefits,*** *(āha)* ***made known*** *(te)* ***to you*** *(param)* ***the greatest knowledge,*** *(sva-ātma rahaḥ prakāśam)* ***the secret of His own self. My request (****bhavān* ***) to you is to*** *(vaktum)* ***kindly impart that advice*** *(yat jñānam)* ***and knowledge*** *(naḥ)* ***with us. It is because*** *(bhṛtyāḥ)* ***the devotees*** *(viṣṇoḥ)* ***of Vishnu definitely travel around*** *(sva-bhṛtya-artha-kṛtaḥ)* ***fulfilling the wishes of all the fellow devotees.***

Stanza 26

uddhava uvāca
nanu te tattva-saṁrādhya
ṛṣiḥ kauṣāravo ’ntime
sākṣād bhagavatādiṣṭo
martya-lokaṁ jihāsatā

(uddhavaḥ uvāca) ***Uddhava said:***

(bhagavatā) ***Shri Krishna Bhagavan,*** *(sākṣāt)* ***the real manifestation of The Almighty - in the form of human -,*** *(jihāsatā)* ***while getting ready for departing*** *(martya-lokam)* ***from this world of humans,*** *(ādiṣṭaḥ nanu)* ***instructed, as you know, the most respectable*** *(ṛṣiḥ)* ***learned scholar*** *(kauṣāravaḥ)* ***Maitreya Maharishi,*** *(me anti)* ***who was standing by my side,*** *(tattva-saṁrādhyaḥ)* ***to impart that supreme knowledge, in the capacity of a teacher - Guru -,*** *(te)* ***to you .***

Note* : *When Bhagavan Shri Krishna imparted the supreme knowledge to Uddhava, he had also Vidura in mind for the purpose. However, it is customary to have a great teacher for spreading such knowledge to the world. For this purpose, Bhagavan Himself, at the time of advising Uddhava, simultaneously advised Maitreya Maharishi also, who came

to be present there. Therefore, for the purpose of getting the advice of the supreme knowledge, Uddhava tells Vidura not to approach him but the great Maitreya Maharishi for this purpose. This is the essence of the contents of Stanza 26.

Stanza 27

śrī-śuka uvāca
iti saha vidureṇa viśva-mūrter
guṇa-kathayā sudhayā plāvitoru-tāpaḥ
kṣaṇam iva puline yamasvasus tāṁ
samuṣita aupagavir niśāṁ tato 'gāt

(śrī-śukaḥ uvāca) **Shri Sukha said:**

(aupagaviḥ) **Uddhava,** *(saha)* **in the company** *(vidureṇa)* **of Vidura** *(iti)* **in this manner, sharing between them** *(sudhayā)* **the nectar** *(guṇa-kathayā)* **of the greatest glories** *(viśva-mūrteḥ)* **of the Lord of the World thus,**
(plāvita-uru-tāpaḥ) **transformed himself as a person divested of all his in-depth sadness,**
(samuṣitaḥ) **spent** *(tām niśām)* **that night** *(puline)* **on the sands of the banks** *(yamasvasuḥ)* **of Yamuna river** *(kṣaṇam iva)* **as if it passed away in split second.**
(tataḥ) **Thereafter,** *(agāt)* **he started off with his travel.**

Stanza 28

rājovāca
nidhanam upagateṣu vṛṣṇi-bhojeṣv
adhiratha-yūthapa-yūthapeṣu mukhyaḥ
sa tu katham avaśiṣṭa uddhavo yad-
dharir api tatyaja ākṛtiṁ tryadhīśaḥ

(rājā uvāca) **King Pareekshit said:**
(katham) **How come** *(saḥ uddhavaḥ tu)* **that Uddhava alone** *(avaśiṣṭaḥ)* **survived - remained alive -**

(adhiratha yūtha-pa yūtha-peṣu) ***when the greatest of the valiant persons among the groups and the the most valiant leaders of such groups*** *(vṛṣṇi bhojeṣu)* ***known as Vrishni Bhojas*** *(upagateṣu)* ***met with*** *(nidhanam)* ***their deaths.***

(yat) ***This is particularly so when, at that time, even the*** *(mukhyaḥ)* ***most important*** *(tri-adhīśaḥ)* ***and the Head of the three worlds/the Supreme Lord of Brahma, Vishnu and Mahesh - meaning the Supreme Almighty -*** *(hariḥ api)* ***Shri Krishna had also*** *(tatyaja)* ***discarded*** *(ākṛtim)* ***his own human body!***

Stanza 29

śrī-śuka uvāca
brahma-śāpāpadeśena
kālenāmogha-vāñchitaḥ
saṁhṛtya sva-kulaṁ nūaṁ
tyakṣyan deham acintayat

(śrī-śuka uvāca) ***Shri Sukha said:***

(amogha vāñchitaḥ) ***Thinking about what is yet to be done,*** *(brahma-śāpa apadeśena)* ***disguised in the form of the instrument of the curse of the brahmins*** *(kālena)* ***through the flow of time*** *(saṁhṛtya)* ***for annihilating*** *(sva-kulam)* ***His dynasty,*** *(tyakṣyan)* ***and thereafter preparing Himself for discarding*** *(deham)* ***His own body,*** *(acintayat nūaṁ)* ***Shri Krishna must have come to the conclusion like this. - what is being stated in Stanza 30 -***

Stanza 30

asmāl lokād uparate
mayi jñānaṁ mad-āśrayam
arhaty uddhava evāddhā
sampraty ātmavatāṁ varaḥ

(mayi uparate) ***Once I depart*** *(asmāt)* ***from this*** *(lokāt)* ***world,*** *(uddhavaḥ eva)* ***only the greatest Uddhava alone,*** *(varaḥ)* ***the foremost knowledgeable one and***

(ātmavatām) **the most pious amongst the knowledgeable, is** *(addhā)* **rightly** *(arhati)* **the most deserving** *(samprati)* **at present for the retention of** *(jñānam)* **the Supreme Knowledge** *(mat-āśrayam)* **concerning Me.**

Stanza 31

noddhavo 'ṇv api man-nyūno
yad guṇair nārditaḥ prabhuḥ
ato mad-vayunaṁ lokaṁ
grāhayann iha tiṣṭhatu

(uddhavaḥ) **Uddhava** *(nyūnaḥ na)* **is no less,** *(aṇu api)* **even to the extent of an atom,** *(mat)* **in comparison to me.** *(yat)* **That is because** *(prabhuḥ)* **the capable one that he is, is selfless and had** *(na arditaḥ)* **never turned his interests in acquiring** *(guṇaiḥ)* **worldly benefits in any way.** *(ataḥ)* **Therefore,** *(iha)* **let him** *(tiṣṭhatu)* **remain** *(lokam)* **in this world** *(grāhayan)* **spreading** *(mat-vayunam)* **the knowledge about Me.**

Stanza 32

evaṁ tri-loka-guruṇā
sandiṣṭaḥ śabda-yoninā
badaryāśramam āsādya
harim īje samādhinā

(sandiṣṭaḥ) **Having given the instructions to Uddhava** *(evam)* **like this by Shri Krishna,** *(tri-loka guruṇā)* **who is the sole teacher of the three worlds and** *(śabda-yoninā)* **the basic cause of the sound known as "OM" - Shabda Brahmam - and the source of all Vedic knowledge,** *(āsādya)* **Uddhava reached** *(badaryāśramam)* **Badri Ashram and** *(īje)* **worshipped** *(harim)* **Shri Hari** *(samādhinā)* **through Samadhi Yoga.**

Stanzas 33

viduro 'py uddhavāc chrutvā
kṛṣṇasya paramātmanaḥ

krīḍayopātta-dehasya
karmāṇi ślāghitāni ca

Stanza 34

deha-nyāsaṁ ca tasyaivaṁ
dhīrāṇāṁ dhairya-vardhanam
anyeṣāṁ duṣkarataraṁ
paśūnāṁ viklavātmanām

Stanza 35

ātmānaṁ ca kuru-śreṣṭha
kṛṣṇena manasekṣitam
dhyāyan gate bhāgavate
ruroda prema-vihvalaḥ

***(kuru-śreṣṭha)** Hey Pareekshit ! (viduraḥ api) That Vidura, (śrutvā) upon listening (uddhavāt) from Uddhava :*

***(1) (kṛṣṇasya)** matters regarding Shri Krishna's (ślāghitāni) famous and glorious (karmāṇi ca) deeds, (parama-ātmanaḥ) Who is the inherent soul of all souls (upātta dehasya) and Who had assumed His human body (krīḍayā) as pastime;*

***(2)**Who is the (dhairya vardhanam) One initiating the courage - complete knowledge - (dhīrāṇām) in the courageous ones - great sages - , and did (duṣkara-taram) those of the deeds which cannot be done (viklava ātmanām) by the weak (anyeṣām) and other (paśūnām) innocent people;*

***(3)** (tasya) of that Bhagavan (deha-nyāsam ca) also discarding His human body (evam) like this;*

***(4)** (īkṣitam ca) and also having remembered (kṛṣṇena) by Shri Krishna (manasā) in His heart of heart (ātmānam) about him at the time of His departure from this world;*

and** (dhyāyan) **keeping these thinking constantly in his mind,** (ruroda) **cried profusely** (prema-vihvalaḥ) **kindled out of pure love** (bhāgavate) **when Uddhava, the greatest devotee of the Lord,** (gate) **left that place.

Stanza 36

kālindyāḥ katibhiḥ siddha
ahobhir bharatarṣabhaḥ
prāpadyata svaḥ-saritaṁ
yatra mitrā-suto muniḥ

*(bharata-ṛṣabhaḥ) **The greatest personality in Bharata dynasty and** (siddaḥ) **the greatest achiever - Sidha -, Vidura,** (katibhiḥ) **within a matter of** (ahobhiḥ) **few days,** (kālindyāḥ) **left the banks of the Yamuna river and (prāpadyata) reached** (svaḥ-saritam) **the banks of Ganges, where that** (muniḥ) **great sage** (mitrā-sutaḥ) **Maitreya** (yatra) **was staying.***

Note : In the beginning, King Pareekshit had asked Shri Sukha as to when and where the discussions between Vidura and Maitreya Maharishi took place. The answers to this have been conveyed through these four chapters. The description about their discussions are being conveyed in the next two chapters.

Note : Stanzas 29 to 36 are the words of Shri Sukha. Stanzas 30 and 31 are the quotes of Shri Bhagavan as told by Shri Sukha.

This concludes Chapter 4, Volume 3. Through the following Chapter 5, Maitreya Maharishi describes the detailed explanations about the creations in reply to questions of Vidura.

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HARI OM

PREFACE TO CHAPTER 5, VOLUME 3

Chapter 5 starts with the meeting of Maitreya Maharishi by Vidura in Haridwar on the banks of the Ganges. Maitreya Maharishi, who was a great scholar and saint, a man of great equanimity of mind and tranquility, was pleased to meet Vidura. The all compassionate saint starts explaining to Vidura, on being presented questions by Vidura, the starting point of creation work and subsequent gradual progress thereof. Their discussions have great meaning and content and one of the areas of very profound exposure of knowledge in Srimad Bhagavatam. Each stage of creation work has been explained so beautifully. The best way to understand and enjoy the immense beauty of the explanation is to go through the text itself as there cannot be any further explanation to the original. I have tried to present the same as best as I can in simple English. Any errors are mine for which I may please be excused.

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4. ***WHAT EXISTED PRIOR TO CREATION.***

5. ***THE ROLE OF MAYA SHAKTI IN THE CREATION WORK.***

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7. ***THE DEVELOPMENT OF VARIOUS ELEMENTS IN THE PROCESS CREATION.***

8. ***THE HURDLE IN THE CREATION WORK DUE TO THE STAND ALONE FACTOR OF THE ELEMENTS.***

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ONE

THE SERENITY OF THE ATMOSPHERE AND THE EQUANIMITY OF THE MIND SET THE TONE FOR GREAT DISCUSSIONS

Chapter 5, Volume 3

Stanza 1

śrī-śuka uvāca
dvāri dyu-nadyā ṛṣabhaḥ kurūṇāṁ
maitreyam āsīnam agādha-bodham
kṣattopasṛtyācyuta-bhāva-suddhaḥ
papraccha sauśīlya-guṇābhitṛptaḥ

(śrī-śuka uvāca) ***Shri Sukha said:***

(kṣattā) ***Vidura,*** *(kurūṇām ṛṣabhaḥ)* ***who was the greatest among the Kauravas, and*** *(acyuta bhāva suddhaḥ)* ***who had become so pure in his mind and was having very clear thinking because of his total devotion to Shri Krishna,***

(upasṛtya) ***approached*** *(maitreyam)* ***Maitreya Maharishi,*** *(āsīnam)* ***who was seated very self contented*** *(dvāri)* ***at the entry point - Haridwar -*** *(dyu-nadyāḥ) of* ***the Ganges,*** *(agādha-bodham)* ***the one who had in depth knowledge and was in complete equanimity and serene calmness.***

(sauśīlya guṇa-abhitṛptaḥ) ***Totally satisfied with the qualities of compassion radiated by Maitreya Maharishi,*** *(papraccha)* ***Vidura started talking to him.***

Note : In the introductory stanza itself, one can notice the profound meaning and in depth content about the personalities being described here. There is absolutely no doubt about the knowledge which Maitreya Maharishi has. However, the atmosphere and the place in which he was seated add to his persona in terms of the equanimity and calmness radiated by him in that posture. The banks of the Ganges and the place of Haridwar themselves are very serene. So the serenity of the atmosphere adds to the equanimity of the personality of Maitreya Maharishi. Moreover, Maitreya Maharishi was also very compassionate to Vidura when he approached him.

As for Vidura, he was not only one of the greatest among the Kauravas but also was very devoted to Shri Krishna. He had come to meet Maitreya Maharishi as per the advice of Uddhava.

One can see that the setting has been made so beautifully for one of the greatest discussions between Maitreya Maharishi and Vidura. It is these situations and background which provide for espousing the great truth by means of discussions between the great personalities. The eagerness of the student in Vidura and the readiness to propagate and present the truth to him in the form of the Guru in Maitreya Maharishi have been explained implicitly through this stanza.

When two great men meet they do not discuss mundane matters. The discussions will certainly involve matters of great importance for the benefit and knowledge of the people

at large. What follows through the following stanzas is one of the profound explanation of how the creation came into being and other subjects related thereto.

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TWO

<u>PROFOUND QUESTIONS PUT FORWARD BY Vidura BEFORE MAITREYA Maharishi FOR THE WELFARE OF THE HUMAN BEINGS</u>

Stanzas 2 to 16, Chapter 5

The following 15 slokas are the questions put forward by Vidura to Maitreya Maharishi :

Stanza 2

vidura uvāca
sukhāya karmāṇi karoti loko
na taiḥ sukhaṁ vānyad-upāramaṁ vā
vindeta bhūyas tata eva duḥkhaṁ
yad atra yuktaṁ bhagavān vaden naḥ

(lokaḥ) In this world the human beings, in general, (sukhāya) for the purpose of attaining happiness, (karoti) carry out (karmāṇi) their activities.
However, they do not get (sukham) happiness (taiḥ) out of these activities (vā) nor (na vindeta) do they get (anyat upāramam vā) the solutions for the redemption of their miseries.

However, *(tataḥ)* ***such activities*** *(bhūyaḥ)* ***again lead*** *(duḥkham eva)* ***only to more miseries.***
(bhagavān) ***Oh the All Knowledgeable !*** *(vadet)* ***Please enlighten*** *(naḥ)* ***us*** *(yuktam)* ***the appropriate and suitable understanding*** *(atra yat)* ***in relation to this subject.***

<u>Note</u> : The very first question by Vidura to Maitreya Maharishi is for the benefit of all human beings. All activities, generally, by the human beings are for the purpose of attaining happiness. Such activities lead to more miseries, as the happiness sought after never give the human beings permanent satisfaction.

Stanza 3

janasya kṛṣṇād vimukhasya daivād
adharma-śīlasya suduḥkhitasya
anugrahāyeha caranti nūnaṁ
bhūtāni bhavyāni janārdanasya

(bhūtāni) ***There are persons - like you -*** *(caranti nūnam)* ***travelling freely*** *(iha)* ***in this world,*** *(bhavyāni)* ***who evolve themselves as the benevolent soul*** *(janārdanasya)* ***of Shri Krishna,***
(anugrahāya) ***with the intention of blessing*** *(janasya)* ***such people,***
who, *(daivāt)* ***as a consequential effect of their previous actions,*** *(vimukhasya)* ***turn the face away*** *(kṛṣṇāt)* ***from Shri Krishna,*** *(adharma-śīlasya)* ***firmly rooting themselves in the indulgence of non righteous habits,*** *(su-duḥkhitasya)* ***immersed fully in the deepest of miseries.***

<u>Note</u> : The summary meaning of the above stanza is that devotees like Maitreya Maharishi are travelling around this world only keeping in mind the welfare of all the people. Shri Hari is always compassionate to all the beings. So is the case with his greatest devotees like Maitreya Maharishi. Look at the concern such personalities have towards the people who indulge in non righteous activities. That is why they are called Mahatmas - the greatest souls.

Stanza 4

tat sādhu-varyādiśa vartma śaṁ naḥ
saṁrādhito bhagavān yena puṁsām
hṛdi sthito yacchati bhakti-pūte
jñānaṁ sa-tattvādhigamaṁ purāṇam

*(tat) **Therefore,** (sādhu-varya) **Hey the greatest among the saints !,** (yena) **by following which method** (saṁrādhitaḥ) **if one worships** (bhagavān) **Bhagavan Shri Hari,** (sthitaḥ) **He will be founded firmly and constantly** (hṛdi) **in the hearts** (puṁsām) **of the people** (bhakti-pūte) **filled with pure devotion,** (yacchati) **blessing the one from within** (purāṇam) **through the oldest** (jñānam) **knowledge - Vedas -** (sa tattva adhigamam) **which is the real experience as far as the self knowledge goes.** (ādiśa) **Please advise** (naḥ) **us** (śam vartma) **that path of well being.***

<u>Note</u> : Though the stanza is very small, the meaning is filled with profound wisdom. Bhagavan Shri Hari is very much in the hearts of the people. However, what is required is to establish him firmly and towards that there should be pure devotion. The great saints show us the path through their wise advices based on pure and old knowledge of Vedas.

Stanza 5

karoti karmāṇi kṛtāvatāro
yāny ātma-tantro bhagavāṁs tryadhīśaḥ
yathā sasarjāgra idaṁ nirīhaḥ
saṁsthāpya vṛttiṁ jagato vidhatte

*(tri-adhīśaḥ) **The One Who is the controller of the Maya Shakti which is the possessor of all the three qualities,** (ātma-tantraḥ) **and the One Who is quite independent - meaning the One on which everything depends and not the other way -** (bhagavān) **that Bhagavan Shri Hari,** (kṛta avatāraḥ) **having assumed different manifestations,** (yāni) **what all** (karmāṇi) **deeds** (karoti) **does He do ?***

(yathā) How He, (nirīhaḥ) Who in fact has nothing specific to do by way of actions or deeds, (agre) during the very first time,
(sasarja) created (idam) this material world?

(yathā) How (saṁsthāpya) He sustains (jagataḥ) this material world and (vidhatte) ensures the proper circumstances (vṛttim) for appropriate activities relating to livelihood of life forms?

Stanza 6

yathā punaḥ khe sva idaṁ niveśya
śete guhāyāṁ sa nivṛtta-vṛttiḥ
yogeśvarādhīśvara eka etad
anupraviṣṭo bahudhā yathāsīt

(punaḥ) Thereafter, how come (saḥ) That Shri Hari (yathā śete) remaining in lying position (guhāyām) in His own Yoga Maya, (niveśya) containing (idam) this universe in (sve) His own (khe) expansive heart-space,(nivṛtta vṛttiḥ) spread out so vast and wide ?

Then how come That Bhagavan, who in fact (ekaḥ) is the only one without another (yoga-īśvara adhīśvaraḥ) and the supreme controller of all other demigods, (anupraviṣṭaḥ) manifested - or entered - (bahudhā) Himself in innumerable multiplications, like through the form of Brahma and through Him subsequently, (yathā āsīt) and extended Himself (etat) throughout this Universe ?

Stanza 7

krīḍan vidhatte dvija-go-surāṇāṁ
kṣemāya karmāṇy avatāra-bhedaiḥ
mano na tṛpyaty api śṛṇvatāṁ naḥ
suśloka-mauleś caritāmṛtāni

(vidhatte) How He does (karmāṇi) the various deeds, (krīḍan) assuming Himself through the pastimes (avatāra bhedaiḥ) starting with the incarnation of Matsya - fish - and also with

other subsequent incarnations,** (kṣemāya) **with the purpose of protecting** (dvija go surāṇām) **the brahmins, cows, devas etc.?

*(śṛṇvatām api) **Though we are always constantly used to listening to** (carita amṛtāni) **the various deeds and pastimes, likened to that of nectar, of that Krishna Bhagavan,** (su-śloka mauleḥ) **Who is the precious stone Which is adorned by the greatest devotees of Shri Krishna,** (naḥ manaḥ) **our minds** (na tṛpyati) **are not sufficiently getting satisfied yet even with those of them.***

Stanza 8

yais tattva-bhedair adhiloka-nātho
lokān alokān saha lokapālān
acīklpad yatra hi sarva-sattva-
nikāya-bhedo 'dhikṛtaḥ pratītaḥ

*(adhiloka-nāthaḥ) **How That Bhagavan, Who is the greatest and the ultimate Head of all the demigods ,** (saha loka-pālān) **and Who, along with all these demigods** (lokān) **and together with the different worlds** (alokān) **and the regions apart from these worlds,** (acīklpat) **programmed and created them** (yaiḥ) **with such varied** (tattva bhedaiḥ) **different characteristics ?***

How He,** (yatra hi) **in this great creation of His,** (sarva sattva nikāya bhedaḥ) **with all the life forms with differentialities in characteristics, is seating Himself in various multitudinal situations in each of the life forms,** (pratītaḥ) **and radiating** (adhikṛtaḥ) **each particular nature of deed suiting to each of them ?

Stanza 9

yena prajānām uta ātma-karma-
rūpābhidhānāṁ ca bhidāṁ vyadhatta
nārāyaṇo viśvasṛg ātma-yonir
etac ca no varṇaya vipra-varya

(uta ca) ***That apart,*** *(vipra-varya)* ***Hey the Greatest Brahmin !*** *(varṇaya)* ***Please explain*** *(naḥ)* ***to us in detail*** *(etat ca)* ***about these also as to how*** *(viśvasṛk)* ***the One Who is the creator of this great Universe,*** *(ātma-yoniḥ)* ***and the One who is the cause for and of Himself,*** *(nārāyaṇaḥ)* ***That Shri Narayana,*** *(prajānām)* ***in His own creations,*** *(vyadhatta)* ***initiated the different characteristics in each of them,*** *(ātma-karma rūpa abhidhānām)* ***like the inner driving force for doing their actions, their actual deeds, shapes and forms, names etc.***

Stanza 10

parāvareṣāṁ bhagavan vratāni
śrutāni me vyāsa-mukhād abhīkṣṇam
atṛpnuma kṣulla-sukhāvahānāṁ
teṣām ṛte kṛṣṇa-kathāmṛtaughāt

(bhagavan) ***Hey ! the All Knowledgeable One !*** *(me)* ***I*** *(śrutāni)* ***had heard*** *(abhīkṣṇam)* ***on several occasions*** *(vyāsa mukhāt)* ***from the face of Shri Ved Vyas Ji*** *(vratāni)* ***the prescribed methods of occupations*** *(para avareṣām)* ***of those highest of the highest and the lowest of the lowest.*** *(ṛte)* ***Except for the listening*** *(kṛṣṇa-kathā amṛta-oghāt)* ***of the pastimes of Shri Krishna, which is like the flow of the sweet nectar,*** *(atṛpnuma)* ***I have reached the satisfaction*** *(teṣām)* ***of listening to all others which*** *(kṣulla sukha-āvahānām)* ***endow very little pleasures in relation to the listening of the pastimes of Shri Krishna.***

Note : Vidura says that through the work of Mahabharata of Veda Vyasa he had heard on several occasions the various deeds of those having proper or improper mind sets. Vidura was satisfied with all these thesis of righteousness and its varied opposites enunciated through Veda Vyasa's great work of Mahabharata. However, his heart is still not content

with the praises about Lord Krishna in that work and he loves to hear about them more and more.

Stanza 11

kas tṛpnuyāt tīrtha-pado ’bhidhānāt
satreṣu vaḥ sūribhir īḍyamānāt
yaḥ karṇa-nāḍīṁ puruṣasya yāto
bhava-pradāṁ geha-ratiṁ chinatti

(kaḥ) ***Who,*** *(satreṣu)* ***in the assembly*** *(vaḥ)* ***of people, in which*** *(sūribhiḥ)* ***the great knowledgeable persons*** *(īḍyamānāt)* ***profess and discuss*** *(tīrtha-padaḥ abhidhānāt)* ***about the pastimes of Shri Krishna,*** *(tṛpnuyāt)* ***can be totally contented and say it is sufficient enough to hear about them ? - meaning thereby they are ever willing again and again to hear them -***

Such praises *(yaḥ)* ***about that Bhagavan*** *(yātaḥ)* ***enter*** *(karṇa-nāḍīm)* ***the veins of the ears*** *(puruṣasya)* ***of the humans*** *(chinatti)* ***and uproot and cut*** *(bhava-pradām)* ***the entrenched difficulties and contradictions*** *(geha-ratim)* ***arising out of our attachment to the worldly lives.***

<u>Note</u> : Through the constant listening of the pastimes of Shri Krishna one is able to get rid of the unnecessary desires of the attachment to worldly matters and thereby such practice of listening to the great deeds of Shri Krishna enables man to live above the bickerings and troubles of the day to day lives.

However, through the next stanza, it is reiterated that even the praises of the Lord through Mahabharatha do have benefits on human lives.

Stanza 12

munir vivakṣur bhagavad-guṇānāṁ
sakhāpi te bhāratam āha kṛṣṇaḥ
yasmin nṛṇāṁ grāmya-sukhānuvādair
matir gṛhītā nu hareḥ kathāyām

***(api)* Even *(te sakhā)* your friend and *(muniḥ)* the greatest Muni, *(kṛṣṇaḥ)* Shri Veda Vyasa, *(āha)* had created *(bhāratam)* the Mahabharata *(vivakṣuḥ)* with the intention *(bhagavat guṇānām)* of describing the pastimes and the glories of Shri Krishna.**

***(yasmin)* Because of the presentation of the glories of Him in the Mahabharata, *(nṛṇām matiḥ)* the thinking of the humans were diverted *(grāmya sukha-anuvādaiḥ)* from the silly and mundane worldly topics *(gṛhītā nu)* and certainly rooted them firmly *(kathāyām)* into the greatest and purposeful stories/messages *(hareḥ)* of Shri Krishna.**

<u>Note</u> : The next stanza deals with the purpose of turning the humans' mind to the pastimes of Shri Krishna.

Stanza 13

sā śraddadhānasya vivardhamānā
viraktim anyatra karoti puṁsaḥ
hareḥ padānusmṛti-nirvṛtasya
samasta-duḥkhātyayam āśu dhatte

***(śraddadhānasya puṁsaḥ)* As far as such attentive persons are concerned, *(sā)* who focus their thinking on the pastimes of Shri Hari, *(vivardhamānā)* progressively over a course of time, *(viraktim)* a definite transformation of withdrawal from all mundane things *(karoti)* gets generated from within them.**

***(pada-anusmṛti nirvṛtasya)* Thus, with the experiencing of the self contentment or pleasure because of the constant thinking of His Lotus Feet *(hareḥ)* of Shri Hari, *(dhatte)* brings about in them *(samasta-duḥkhātyayam)* the cause for the total removal of all their sources of miseries *(āśu)* instantly.**

Stanza 14

tāñ śocya-śocyān avido 'nuśoce
hareḥ kathāyāṁ vimukhān aghena

kṣiṇoti devo 'nimiṣas tu yeṣām
āyur vṛthā-vāda-gati-smṛtīnām

***(anuśoce)* I am pitying *(tān)* such persons, *(avidaḥ)* who are bereft of any knowledge, *(aghena)* and who due to their bad deeds *(vimukhān)* are not getting interested *(kathāyām)* in the pastimes and stories *(hareḥ)* of Shri Hari. *(śocya śocyān)* In fact they are the ones, because of such mental condition, who deserve utmost sympathy and compassion.**

***(vṛthā vāda gati smṛtīnām)* Listening, following and remembering the pastimes and stories of Shri Hari have become irrelevant**
***(yeṣām)* for them and *(devaḥ)* the constant and ever moving flow of time, as if it is a game, *(animiṣaḥ)* without ever blinking its eyes *(kṣiṇoti)* is eating up *(āyuḥ tu)* the duration of their lives.**

<u>Note</u> : Bereft of knowledge is related to want of proper knowledge by some persons about the inherent principles of Mahabharata. They leave out the greatest principles conveyed through the deeds of Shri Hari and understand only the worldly incidents and other related issues. If one understands properly the principles conveyed through Mahabharata, the same will take the person more close to Shri Hari rather than the worldly matters.

Because such persons merely read the stories, leaving out the devotional aspects to Shri Hari and the principles conveyed by Him through His great deeds, their listening, following and remembering of the incidents in a routine way about Shri Hari go totally waste.

Stanza 15

tad asya kauṣārava śarma-dātur
hareḥ kathām eva kathāsu sāram
uddhṛtya puṣpebhya ivārta-bandho
śivāya naḥ kīrtaya tīrtha-kīrteḥ

(tat) Therefore, (kauṣārava) Hey Maitreya Maharishi !
(kīrtaya) Please explain descriptively (naḥ) to us,
(śivāya) for the purpose of the well being (asya) of this world -
and for the people of this world -
(kathāsu) those pastimes and stories,
(sāram) which is the elixir of all the stories,
(kathām eva) only of (hareḥ) Shri Hari, (ārta-bandho) Who is our closest friend (tīrtha kīrteḥ) and always divinely praiseworthy, in such way (iva) as if extracting the nectar (puṣpebhyaḥ) from the flowers,
(uddhṛtya) which generate in us (śarma-dātuḥ) the unending happiness.

Note : Vidura is emphasising through the next stanza that Maitreya Maharishi should explain the stories/pastimes of Krishna (Krishna Kathas) amongst all other stories/pastimes about the Almighty.

Stanza 16

sa viśva-janma-sthiti-saṁyamārthe
kṛtāvatāraḥ pragṛhīta-śaktiḥ
cakāra karmāṇy atipūruṣāṇi
yānīśvaraḥ kīrtaya tāni mahyam

(kīrtaya) Please explain (mahyam) to me (yāni) some of (tāni) those (karmāṇi) deeds (cakāra) done by (saḥ īśvaraḥ) that Shri Hari, (kṛta avatāraḥ) who took birth in the form of a human, (ati-pūruṣāṇi) but did those deeds which were beyond the capacity of a human being,
(viśva janma sthiti saṁyama-arthe) for the purpose of the creation, sustenance and dissolution of this world,
(pragṛhīta śaktiḥ) with His own powers inherited upon Himself by Him.

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THREE

HOW MAITREYA Maharishi RESPONDED TO VIDURA'S QUESTIONS AND WHO WAS Vidura BEFORE HIS BIRTH

Stanzas 17 to 22, Chapter 5

Stanza 17

śrī-śuka uvāca
sa evaṁ bhagavān pṛṣṭaḥ
kṣattrā kauṣāravo muniḥ
puṁsāṁ niḥśreyasārthena
tam āha bahu-mānayan

(śrī-śuka uvāca) Shri Sukha said:

(saḥ bhagavān) That all knowledgeable (kauṣāravaḥ) Maitreya (muniḥ) Maharishi, who (pṛṣṭaḥ) was requested (evam) thus (kṣattrā) by Vidura, (āha) started answering (tam) Vidura (bahu mānayan) very honourably, (niḥśreyasa arthena) keeping in mind the welfare (puṁsām) of the humans.

Stanza 18

maitreya uvāca
sādhu pṛṣṭaṁ tvayā sādho
lokān sādhv anugṛhṇatā
kīrtiṁ vitanvatā loke
ātmano 'dhokṣajātmanaḥ

(maitreya uvāca) Maitreya said :

(sādho) Oh ! the One who follows the righteous paths - Vidura - ! (adhokṣaja ātmanaḥ) The one who is deeply rooted in his thinking on Shri hari and (vitanvatā) thus spreading (ātmanaḥ) His (kīrtim) glories and achievements (loke) among the people of the world and (anugṛhṇatā) the one who blesses (lokān) all the people (sādhu) suitably according to their requirements !
(pṛṣṭam) The questions put forward (tvayā) by you (sādhu) are very appropriate.

Stanza 19

naitac citraṁ tvayi kṣattar
bādarāyaṇa-vīryaje
gṛhīto 'nanya-bhāvena
yat tvayā harir īśvaraḥ

(kṣattaḥ) Hey ! the greatest Brahmin ! (etat) It (citram na) is not surprising, (tvayi) as far as you are concerned, (bādarāyaṇa vīrya-je) as you are the progeny of Veda Vyasa. (yat) That is because, (tvayā) you have imbibed within you that (hariḥ) Shri Hari, (īśvaraḥ) who is the controller of everything, (gṛhītaḥ) single mindedly focusing Him in you (ananya-bhāvena) without wavering your thoughts into other subjects.

Stanza 20

māṇḍavya-śāpād bhagavān
prajā-saṁyamano yamaḥ
bhrātuḥ kṣetre bhujiṣyāyāṁ
jātaḥ satyavatī-sutāt

(māṇḍavya śāpāt) Due to the curse of Mandavya Muni, (bhagavān) the very knowledgeable (yamaḥ) Dharmaraja - Lord Yama - (prajā saṁyamanaḥ) who rules over the people of this world as per the prescribed norms and punishes them for their non righteousness, (jātaḥ) was born as the son of Vyasa, to (bhujiṣyāyām) the Dasya (kṣetre) who was in the the position of the wife of (bhrātuḥ) Vyasa's brother Vichitravirya. (satyavatī sutāt) The mother of both Vichitravirya and Vyasa was Satyavati .

<u>Note</u> : Maitreya Maharishi, reminded Vidura that he was none other than Yama, the Lord of Death who executes actions as Dharmaraja, and hence his questions put before

him were very appropriate and relevant. He also reminded Vidura that he was one of the greatest knowledgeable persons and who stood for the establishment of righteousness.

The story of how Yama took birth as Vidura goes like this.

Mandavya was a sage, who was wrongly punished by the king. This occurred as the chief of a group of robbers had hidden their stolen goods in a corner of his hermitage when he was in deep meditation. The king assumed that Mandavya had stolen the goods.

The king unjustly impaled him along with the robbers. The rishi Mandavya, though impaled and without food was alive for a long time due to his ascetic merit. He summoned other rishis, who came towards him as birds and animals. They asked him, for what sin he was impaled. Mandavya replied, "Who can I blame for this other than myself?".

King came to know about Mandavya's extraordinary powers and realised that he had made a mistake, and asked pardon from the sage. Mandavya forgave the king. The king tried to remove the stake from the body of Mandavya. As it was not possible to remove the stake from his body, he cut the outer part of the stake and left some part of the stake inside the body of Mandavya.

Muni Mandavya lived rest of his life with a small piece of stake inside his body and did great penance. He came to be known with the name Ani-Mandavya (Mandavya with a stake within).

And one day Mandavya visited God of Justice, Yama. He enquired with Yama about the sin committed by him for which he was made to suffer impalement on a stake.

Yama replied that once Mandavya has impaled a tiny insect on a blade of grass. Just as a small gift to someone increases

religious merit manifold, a small sin will also multiply manifold and served to the same person.

Mandavya asks Yama "What age was I when I pierced the insect?". Yama says "You were a child when you did that act".

Mandavya then says "The scriptures will not consider the act of a child as sinful upto the age of 12. Since you acted unjustly and meted out a punishment to me disproportionate to the offence I caused, you shall be born on earth to a slave woman. I am also, from this day, raising the limit of sinless age to 14."

Certain things are predestined. Vidura's role in Mahabharata was very great. To present the rules before the king Dhritarashtra, who had no sight, from within and outside, and who was in the company of all the non righteousness people, Vidura's presence there in presenting the laws of righteousness was very appropriate. Vidura Niti is very famous and the students of political science always rely upon them. So, when Vidura talked during his life on earth, they were all based on the righteous knowledge and strictly adhering to the principles of law of governance.

Mandavya Muni pardoned the king and forgave him, despite having suffered untold miseries through the king. This shows the magnanimity of the sage. He also believed that whatever happens has a purpose and they are as per the will of God.

Stanza 21

bhavān bhagavato nityaṁ
sanmataḥ sānugasya ca
yasya jñānopadeśāya
mādiśad bhagavān vrajan

At the time when** (bhagavān) **Shri Krishna** (vrajan) **departed from this world, He** (ādiśat) **had instructed** (mā) **me

***(jñāna upadeśāya)* to advise the prescribed knowledge *(yasya)* to you. *(bhavān)* Such is your personality that *(nityam)* for ever and ever Shri Krishna *(sanmataḥ ca)* recognized and accepted *(bhagavataḥ)* you *(sa-anugasya)* and devotees like you.**

Stanza 22

atha te bhagaval-līlā
yoga-māyopabṛṁhitāḥ
viśva-sthity-udbhavāntārthā
varṇayāmy anupūrvaśaḥ

***(atha te)* Now, for your benefit, *(varṇayāmi)* I shall explain to you *(anupūrvaśaḥ)* in a systematic manner, *(bhagaval-līlā)* those pastimes and deeds of Shri Hari, *(yoga-māyopabṛṁhitāḥ)* which had come about through His Yoga Maya - Maya Shakti of Shri Hari -, *(viśva-sthity-udbhavāntārthā)* and which are for the purpose of the creation, sustenance and the dissolution of the world.**

***Note* : Upon recognizing very honourably the questions put by Vidura before him, Maitreya Maharishi is going to start explaining in detail the pastimes and deeds of Bhagavan starting with the creation work. In order to describe them, he starts showing the situation existed before the creation. These are explained through the following stanzas.**

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FOUR

WHAT EXISTED PRIOR TO THE CREATION

Stanzas 23 to 24, Chapter 5

Stanza 23

Maitreya Uvacha:
bhagavān eka āsedam

agra ātmātmanāṁ vibhuḥ
ātmecchānugatāv ātmā
anānā-maty-upalakṣaṇaḥ

(Maitreya Uvacha) Maitreya Maharishi said:
(agre) Prior to the creation, (āsa) there existed (ekaḥ) only one single basic factor known as (bhagavān) that Paramatma, (ātmā) Who is the basic cause factor and the source (ātmanām) of all the life forms and (vibhuḥ) Who is the owner/master of each and everything, (idam) in this now visible material world.

(ātmā) That basic principle and the single entity known as the Atma, (ātmecchānugatāv) at a time when in its unmanifested state of being and assimilated with its own self power of Maya Shakti (anānā-maty-upalakṣaṇaḥ) was beyond the perception as to be identified distinctly as the one to be seen or sighted.

Stanza 24

sa vā eṣa tadā draṣṭā
nāpaśyad dṛśyam ekarāṭ
mene 'santam ivātmānaṁ
supta-śaktir asupta-dṛk

(supta śaktiḥ eṣaḥ) Being in the state of non manifestation of immense self inherent powers of Maya Shakti - material energy-
(asupta dṛk) and being in the manifesting state of superconscious energy of chetana Shakti
(saḥ vai) the earlier said Paramatma - Parama Tatwam - (tadā) then (na apaśyat) did not see (dṛśyam) the scene (draṣṭā) as the seer.

(eka-rāṭ) That single entity, described earlier, being in that state thus, (mene) then remained like that and thought (ātmānam) as if it (asantam iva) did not exist.

Note* : Anything that is being sighted is due to the Maya Shakti. This Maya Shakti, prior to the creation, was assimilated into the superconscious state of Bhagavan. Therefore, the material worlds that is seen is not actually the one independently existing. The one who is actually seen through all these is that super conscious Bhagavan. That is because this knowledge known as chetana is always ever conscious. However, that conscious chetana which has the capacity to see, but not in the state of being sighted, is the actual energy but sometimes being felt as if it is not there. Seer, scene and being sighted, when put together as three principles, are to exist in a situation of togetherness, and prior to such a state of being not having occurred, the expansion of the creation did not happen. From now onwards, Maitreya Maharishi starts explaining the expansion of the creation work basing on the the Maya Shakti and its forms.

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FIVE

THE ROLE OF MAYA SHAKTI IN CREATION WORK

Stanza 25 to 26, Chapter 5

Maitreya Uvacha:

Stanza 25

sā vā etasya saṁdraṣṭuḥ
śaktiḥ sad-asad-ātmikā
māyā nāma mahā-bhāga
yayedaṁ nirmame vibhuḥ

(Maitreya Uvacha) ***Maitreya said:***
(māyā nāma) ***That "Maya Shakti", developed from within inherently in itself is the*** *(saṁdraṣṭuḥ)* ***seer of the manifested***

(etasya) ***super consciousness - chetana shakti - ,***
(sat-asat-ātmikā) ***both the cause and effect factor capable of connecting the power to see and to be seen,***
(sā vai) ***and which is known specifically as that famous***
(śaktiḥ) ***desire power factor - Ichcha Shakti.***

(mahā-bhāga) ***Hey the fortunate one !*** *(vibhuḥ)* ***That supreme consciousness - the single entity or the Almighty - capable of manifesting into very many,*** *(yayā)* ***with that power of Maya Shakti,*** *(nirmame)* ***created*** *(idam)* ***this visible material world.***

Stanza 26

kāla-vṛttyā tu māyāyāṁ
guṇa-mayyām adhokṣajaḥ
puruṣeṇātma-bhūtena
vīryam ādhatta vīryavān

(kāla vṛttyātu) ***Due to the influence of the eternal flow of time,*** *(adhokṣajaḥ)* ***that Supreme Consciousness - Paramatma -*** *(puruṣeṇa)* ***through the Purusha, Who is the controller of the Maya Shakti,*** *(ādhatta)* ***impregnated*** *(vīryam)* ***His seeds of the living entities which are pure intelligence,*** *(vīryavān)* ***having its own capability of self generating powers,*** *(māyāyām)* ***into the Maya Shakti*** *(guṇa-mayyām)* ***which has enormous churning and self developing characteristics*** *(ātma-bhūtena)* ***and which are His own potentials.***

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SIX

THE DEVELOPMENT OF VARIOUS PRINCIPLES IN THE CREATION WORK

Stanzas 27 to 30, Chapter 5

Stanza 27

Maitreya Uvacha :

tato 'bhavan mahat-tattvam
avyaktāt kāla-coditāt
vijñānātmātma-deha-sthaṁ
viśvaṁ vyañjaṁs tamo-nudaḥ

(Maitreya Uvacha) **Maitreya said:**

(tataḥ) **Thereafter,** *(kāla-coditāt)* **due to the effect of the flow of time,** *(abhavat)* **thus came about** *(avyaktāt)* **from Maya Shakti** *(mahat tattvam)* **the principle known as "Mahat".**

That "Mahat" principle *(vijñāna-ātmā)* **which is representative of the knowledge and** *(tamaḥ-nudaḥ)* **which mitigates the darkness, was** *(vyañjan)* **manifesting from within itself** *(ātma-deha-stham)* **the self contained** *(viśvam)* **complete universe.**

Stanza 28

so 'py aṁśa-guṇa-kālātmā
bhagavad-dṛṣṭi-gocaraḥ
ātmānaṁ vyakarod ātmā
viśvasyāsya sisṛkṣayā

(saḥ api) **That one - which is the principle of "Mahat" -** *(bhagavad-dṛṣṭi-gocaraḥ)* **which manifested within the power of glance of that Almighty,**
(aṁśa-guṇa-kālātmā) **and which was together bound by the influence of the flow of time, characteristic, and each part within,**
(sisṛkṣayā) **with the desire of bringing about** *(asya viśvasya)* **this universe,**
(vyakarot) **created** *(ātmānam)* **its own shape** *(ātmā)* **all by itself.**

Note ***: The very first principle known as "Mahat" is the combined elixir of the divine particles of knowledge, self manifestation, principles of the characteristics of "Satwa" etc. , and the power of the strength of the flow of time which brings about the total revolution within all the characteristics. That itself, because of the desire of the Divine, brought about the transformations in its form,***

became the very next principle known as "Aham". This is described through the following stanza.

Stanza 29

mahat-tattvād vikurvāṇād
ahaṁ-tattvaṁ vyajāyata
kārya-kāraṇa-kartrātmā
bhūtendriya-mano-mayaḥ

(mahat tattvāt) ***From that "Mahat" principle,***
(vikurvāṇā) ***which underwent transitional transformation,***
(vyajāyata) ***sprouted out*** *(aham tattvam)* ***the principle known as "Aham".***
(bhūtendriya-mano-mayaḥ) ***That "Aham" principle, which has special characteristics of the elements, senses, mind etc.,***
(kārya-kāraṇa-kartrātmā) ***is the base factor for the cause, effect and the capacity to do things.***

<u>Note</u> : "Aham" principle, or which is known as "Ahamkara" principle, sprouted out from the principle known as "Mahat" due to the transition of time and transformational processes.

"Aham" principle is the micro essence of all the base Devathas relating to the mind related, and also sense organs concerning space elements and sound elements etc.

Therefore, for the purpose of creation this is the essential characteristic as the cause and effect factor.

The cause, effect and the capacity to do things go together. The cause is "Adhyatma", the effect is "Adhibhuta" and the capacity to do things is "Adhidaiva".

Now, the branches of "Aham" principles are described below:

Stanza 30

vaikārikas taijasaś ca
tāmasaś cety ahaṁ tridhā
ahaṁ-tattvād vikurvāṇān

mano vaikārikād abhūt
vaikārikāś ca ye devā
arthābhivyañjanaṁ yataḥ

***(aham)* This principle known as Ahamkara Tatva, *(vikurvāṇāt)* after due interaction specifically and distinctly transformed *(iti)* thus into *(vaikārikaḥ)* Satvikam, *(tijasaḥ ca)* Rajas *(tāmasaḥ ca)* and Tamas *(tridhā)* as three kinds.**

***(manaḥ)* The mind *(abhūt)* came about *(aham-tattvāt)* from the "Aham" principle with the predominance of the transformed qualities of *(vaikārikāt)* the principle known as "Sattva".**

***(ye)* All those Devatas, who control the senses, *(vaikārikāḥ)* came about from the principle "Satva". *(artha abhivyañjanam)* The identification of factors like sound etc. are related *(yataḥ)* through these Devatas.**

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SEVEN

THE DEVELOPMENT OF VARIOUS ELEMENTS IN THE PROCESS OF CREATION

Stanzas 31 to 36, Chapter 5

Stanza 31

Maitreya Uvacha :
taijasānīndriyāṇy eva
jñāna-karma-mayāni ca
tāmaso bhūta-sūkṣmādir
yataḥ khaṁ liṅgam ātmanaḥ

(Maitreya Uvacha) **Maitreya said:**

(indriyāṇi) ***The senses*** *(jñāna karma mayāni ca)* ***which are the mix of knowledge and intention to do activities,***
(taijasāni eva) ***are related to the characteristic of "Rajas" as an offshoot of the Aham principle.***
(Bhūta-sūkṣma-ādiḥ) ***The subtle and minuscule cause known as the sound,***
(itāmasaḥ) ***is related to the "Aham" principle, which again overbears the characteristic known as "Tamas".***
(yataḥ) ***From this only - that is from the sound characteristic*** *(kham)* ***the element known as the space***
(liṅgam) ***is perceived*** *(ātmanaḥ)* ***through its characteristic of sound.***

Stanza 32

kāla-māyāṁśa-yogena
bhagavad-vīkṣitaṁ nabhaḥ
nabhaso 'nusṛtaṁ sparśaṁ
vikurvan nirmame 'nilam

(nabhasaḥ) ***From the space,*** *(kāla-māyāṁśa-yogena)* ***which is the mix of the time factor, Maya Shakti, and self radiating intelligence,*** *(bhagavad-vīkṣitaṁ)* ***and which came under the power of glance of the Almighty,*** *(anusṛtam)* ***because of the transformational transition,*** *(vikurvan)* ***sprouted out*** *(nirmame)* ***and created*** *(nabhaḥ)* ***from itself the element known as*** *(anilam)* ***air which has the characteristic of*** *(sparśam)* ***the sense of touch.***

Stanza 33

anilo 'pi vikurvāṇo
nabhasoru-balānvitaḥ
sasarja rūpa-tanmātraṁ
jyotir lokasya locanam

(nabhasā) ***Along with the space,*** *(anilaḥ api)* ***also the air***

(uru-bala-anvitaḥ) ***with its special characteristic of heat energy,*** *(rūpa-tanmātraṁ)* ***having the specifics of forms/shapes,*** *(vikurvāṇaḥ)* ***further got transformed in transition*** *(sasarja)* ***and created*** *(jyotiḥ)* ***light element - "Jyothi" -*** *(locanam)* ***which is the factor for lightening up*** *(lokasya)* ***of the worlds.***

Stanza 34

anilenānvitaṁ jyotir
vikurvat paravīkṣitam
ādhattāmbho rasa-mayaṁ
kāla-māyāṁśa-yogataḥ

(jyotiḥ) ***The light element - Jyoti -*** *(anvitam)* ***along with the interaction*** *(anilena)* ***with the air,*** *(paravīkṣitam)* ***having come under the influence of the glance of the Almighty,*** *(vikurvat)* ***further got transformed*** *(kāla-māyāṁśa-yogataḥ)* ***with the amalgamation of the flow of time factor, Maya Shakti, and superconscious energy,*** *(ādhatta)* ***produced*** *(ambhaḥ)* ***the element known as water,*** *(rasa-mayam)* ***which is the representative of the taste factor.***

Stanza 35

jyotiṣāmbho 'nusaṁsṛṣṭaṁ
vikurvad brahma-vīkṣitam
mahīṁ gandha-guṇām ādhāt
kāla-māyāṁśa-yogataḥ

(ambhaḥ) ***The water*** *(anusaṁsṛṣṭam)* ***thus in the amalgamated condition*** *(jyotiṣā)* ***with the light energy - Jyoti -*** *(brahma-vīkṣitam)* ***came under the power of glance of the Almighty*** *(vikurvat)* ***and transformed*** *(kāla-māyāṁśa-yogataḥ)* ***due to the mixture of the flow of time factor, Maya Shakti and supreme conscious energy,*** *(ādhāt)* ***produced*** *(mahīm)* ***the element known as the earth*** *(gandha-guṇām)* ***which has the inherent characteristic of smell.***

Stanza 36

bhūtānāṁ nabha-ādīnāṁ

yad yad bhavyāvarāvaram
teṣāṁ parānusaṁsargād
yathā saṅkhyaṁ guṇān viduḥ

***(bhavya)* Hey the Pious one ! *(bhūtānām)* In the midst of and among the elements *(nabha-ādīnāṁ)* of space etc. *(yat yat)* which all *(avarāvaram)* came about one after the other in the succeeding sequential order, *(teṣām)* all of them *(parānusaṁsargād)* due to their connection with each of the predecessor elements as in the same reverse sequential order *(viduḥ)* recognize the *(guṇān)* qualities of the respective elements over and along with the immediate preceding ones *(yathā saṅkhyam)* as also in the same increasing sequential order.**

***Note* : All the five elements starting with the space are connected with each other as the factor of cause and also the effect. The one which came about earlier is the cause factor for the one which came about subsequently in the sequential order. The qualities contained in the cause factor passes on inherently in each them as the effect factor. Thus, the "sound" element contained in the space passes on to the air as its inherent characteristic. Since "touch" is the special characteristic of air, two characteristics appear for the element air. In the same calculation, the light element has three, water has four, earth has five characteristics in the sequential order. This is the meaning conveyed through this stanza.**

From space came about air.
From air came about light energy.
From light energy came about water.
From water came about earth.

Space -- air -- light energy (fire) -- water -- earth

The space has the characteristic of sound.

The Air - along with the element of space - has the characteristic of sound and touch.

The light energy - along with the elements of space and air - has the characteristic of sound, touch and form.

The water - along with the elements of space, air and light energy - has the characteristic of sound, touch, form, and taste.

The earth - along with the elements of space, air, light energy and water - has the characteristics of sound, touch, form, taste and smell.

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EIGHT

THE HURDLE IN THE CREATION WORK DUE TO THE STAND ALONE FACTOR OF THE ELEMENTS

Stanzas 37 to 50, Chapter 5

Stanza 37

Maitreya Uvacha :
ete devāḥ kalā viṣṇoḥ
kāla-māyāṁśa-liṅginaḥ
nānātvāt sva-kriyānīśāḥ
procuḥ prāñjalayo vibhum

(Maitreya Uvacha) Maitreya Maharishi said :

(kalāḥ) These elements with their special characteristics, are the parts and parcels of (viṣṇoḥ) the Almighty Who/Which is spread out evenly all over, (kāla-māyāṁśa-liṅginaḥ) and had the power of transformation due to the flow of time, Maya Shakti and the supreme self conscience, and hence had the capacity inherent in themselves with the qualities of constant changes and interaction.
However, (ete devāḥ) as these potencies of the Almighty

*(nānātvāt) **were in the state of single entities, as stand alone factors, they could not interact with each other in orderly and systematic manner, as required,** (sva-kriyā anīśāḥ) **for the purpose of the creation of the universe,** (procuḥ) **and so they started praying** (vibhum) **to the Almighty** (prāñjalayaḥ) **with folded hands.***

<u>Note</u> : The emphasis here is the joint prayers of all the elements together to the Almighty. The presentation of this portion is so beautiful and meaningful. Any element or principle in Nature cannot work on its own. It or they require interaction with others, right conditions and appropriate time factor. For all these to happen all the elements do require the initiation or that special energy/force from the very source of Nature. In the absence of that they are powerless to carry out transformation. Therefore, there is nothing which can be in isolation. The prayers to the Very Source are the prayers not only by these elements but for all the humans. The submissions through these prayers contain the universality of helplessness in each of us if not connected to the Paramatma.

Stanza 38

devā ūcuḥ
namāma te deva padāravindaṁ
prapanna-tāpopaśamātapatram
yan-mūla-ketā yatayo 'ñjasoru-
saṁsāra-duḥkhaṁ bahir utkṣipanti

*(devāḥ ūcuḥ) **The demigods said:***

*(deva) **Oh the One Who is ever shining and endless !***
*(namāma) **We offer our respectful obeisances** (te) **unto Your***
*(pada-aravindam) **Lotus feet.***
*(prapanna-tāpopaśamātapatram) **This action - on our part - annihilates all the miseries of the ones who surrender unto You, like the umbrella protects one from the heat.***
Those Yogis ho take shelter exclusively at Your Lotus feet

(utkṣipanti) ***keep forcefully all the*** *(uru)* ***gigantic***
(saṁsāra-duḥkham) ***worldly worries far away so easily.***

Stanza 39

dhātar yad asmin bhava īśa jīvās
tāpa-trayeṇopahatā na śarma
ātman labhante bhagavaṁs tavāṅghri-
cchāyāṁ sa-vidyām ata āśrayema

(dhātaḥ) ***Hey father !*** *(īśa)* ***Hey the controller !*** *(jīvāḥ)* ***The living entities*** *(asmin bhave)* ***of this world,*** *(upahatā)* ***who are afflicted with*** *(tāpa trayeṇa)* ***the miseries of three types,*** *(na labhante)* ***do not attain*** *(ātman)* ***the self contentment*** *(śarma)* ***and happiness*** *(yat)* ***due to the reason of not taking shelter in your lotus feet.***

(bhagavan) ***Hey the reservoir of all the knowledge and prosperities !*** *(ataḥ)* ***For that very reason (of the living entities not taking shelter unto your lotus feet)*** *(āśrayema)* ***we do take the shelter*** *(tava aṅghri-chāyām)* ***in the shadows of your lotus feet*** *(sa-vidyām)* ***which is the epitome of complete knowledge and bliss.***

Stanza 40

mārganti yat te mukha-padma-nīḍaiś
chandaḥ-suparṇair ṛṣayo vivikte
yasyāgha-marṣoda-sarid-varāyāḥ
padaṁ padaṁ tīrtha-padaḥ prapannāḥ

(prapannāḥ) ***We take shelter of*** *(padam)* ***that sacred feet*** *(yasya te)* ***of that Bhagavan*** *(tīrtha-padaḥ)* ***whose feet are so pious and the point of pilgrimage*** *(agha-marṣa-uda sarit varāyāḥ)* ***which is very sacred and is the source of the Ganges flowing as the greatest rivers among all the rivers destroying all sins.***

(yat) ***It is that*** *(padam)* ***same source which*** *(ṛṣayaḥ)* ***those great saints*** *(mārganti)* ***search for*** *(chandaḥ suparṇaiḥ)* ***through the birds of Veda Mantras placed***
(mukha-padma nīḍaiḥ) ***in the cage of your Lotus like face by constantly reciting them*** *(vivikte)* ***with the required calmness of minds and totally disconnecting themselves from the worldly matters.***

Stanza 41

yac chraddhayā śrutavatyā ca bhaktyā
sammṛjyamāne hṛdaye 'vadhāya
jñānena vairāgya-balena dhīrā
vrajema tat te 'ṅghri-saroja-pīṭham

(vrajema) ***We take shelter*** *(tat)* ***unto*** *(te)* ***Your such*** *(aṅghri saroja-pīṭham)* ***Lotus feet's position*** *(śraddhayā)* ***with due attention*** *(bhaktyā ca)* ***and with the desired devotion*** *(śrutavatyā)* ***to listen about them,*** *(sammṛjyamāne)* ***the impact of which duly cleans up our hearts,*** *(avadhāya)* ***meditating*** *(yat)* ***upon which*** *(dhīrāḥ)* ***we become firmly rooted*** *(jñānena)* ***in the knowledge about You*** *(vairāgya balena)* ***enabling us to strongly discard our thoughts from the worldly matters.***

Stanza 42

viśvasya janma-sthiti-saṁyamārthe
kṛtāvatārasya padāmbujaṁ te
vrajema sarve śaraṇaṁ yad īśa
smṛtaṁ prayacchaty abhayaṁ sva-puṁsām

(īśa) ***Hey the Controller !*** *(sarve)* ***All of us*** *(śaraṇam vrajema)* ***take shelter*** *(yat)* ***unto those*** *(pada-ambujam)* ***sacred Lotus feet*** *(te)* ***of the One,*** *(kṛta avatārasya)* ***Who assumes by Himself different manifestations*** *(janma sthiti saṁyama-arthe)* ***for the purpose of creation, sustenance and dissolution*** *(viśvasya)* ***of the worlds,*** *(smṛtam)* ***which even by just remembering*** *(prayacchati)* ***provide*** *(abhayam)* ***shelter*** *(sva-puṁsām)* ***to all his devotees.***

Stanza 43

yat sānubandhe ’sati deha-gehe
mamāham ity ūḍha-durāgrahāṇām
puṁsāṁ sudūraṁ vasato ’pi puryāṁ
bhajema tat te bhagavan padābjam

(bhagavan) Hey Bhagavan ! (vasataḥ api) Though You reside (puryām) within (dehagehe) the human bodies and minds, (sa-anubandhe) which are useful (asati) but without any inner content and meaning, (puṁsām) and even in such persons (ūḍhadurāgrahāṇām) who are filled with bad desires and deeply rooted (mama aham iti) in the principles of "me" and "mine", (yat) Your (pada-abjam) sacred Lotus feet (su-dūram) keep away from them - meaning they cannot reach up to His Lotus feet, not because they are unable but because they are devoid of thoughts about Him - . (bhajema) We heartily pray to (tat) that Lotus Feet.

Stanza 44

tān vai asad-vṛttibhir akṣibhir ye
parāhṛtāntar-manasaḥ pareśa
atho na paśyanty urugāya nūnaṁ
ye te padanyāsa-vilāsa-lakṣmyāḥ

(pareśa) Hey the Supreme God ! (urugāya) Hey the Praiseworthy !

(ye) Those (asat vṛttibhiḥ akṣibhiḥ) who indulge through their senses in matters relating to impurity, (parāhṛtāntar-manasaḥ) distancing from the Reality of their own minds because of such deeds, cannot see (atho) by themselves even very little (padanyāsa-vilāsa-lakṣmyāḥ ye) of such persons who enjoy Your pastimes and follow Your path. This is certain.

<u>Note</u> : The meaning of these words are that such persons who indulge in bad thoughts and actions through their senses

cannot see the existence of Shri Hari within themselves as they keep their thoughts away from Him. Not only that, they cannot see even the devotees who are the followers of Shri Hari as they get blinded with selfish and impure deeds. This is a confirmed statement from the Devas.

Stanza 45

pānena te deva kathā-sudhāyāḥ
pravṛddha-bhaktyā viśadāśayā ye
vairāgya-sāraṁ pratilabhya bodhaṁ
yathāñjasānvīyur akuṇṭha-dhiṣṇyam

(deva) ***Oh the Supreme Almighty !*** *(pānena)* ***Those who drink*** *(kathāsudhāyāḥ)* ***the nectar of the stories*** *(te)* ***about You,*** *(pravṛddhabhaktyā)* ***progress in their devotion towards You in a gradual manner*** *(viśada-āśayāḥ)* ***and turn themselves into people with clarity of thoughts and purity of minds.***

(ye) ***Such people,*** *(vairāgya-sāram)* ***acquiring in themselves the profound disregard for the worldly matters*** *(pratilabhya)* ***and also attaining in them*** *(bodham)* ***the greatest knowledge about the Self,*** *(añjasā)* ***very easily*** *(anvīyuḥ)* ***get the place*** *(akuṇṭha-dhiṣṇyam)* ***in Vaikuntha*** *(yathā)* ***suitably.***

Note : ***The sloka says "****akuṇṭha-dhiṣṇyam yathā anvīyuḥ****". The word*** *yathā* ***is very significant. It does not stop at saying that everyone will attain the Vaikunta. It says that they will attain the place in Vaikuntha suitably. This means that Vaikunta is not somewhere else but within one's own reach through the thinking and actions. Therefore, the word suitably has been used. The suitability condition depends upon the status and position of each person according to his mental situation. The more they are closer in thinking towards Shri Hari the status will be higher in mental thinking capacity and thus placed at higher level. The degree varies accordingly.***

Moreover, the meaning of Vaikuntha just means without any flaws. "kuṇṭha" means flaws and adding "vai" as prefix is the opposite of flaws. That means without flaws. A place without flaws. This is very much within oneself and can be experienced as such according to the mental stature of the person.

Stanza 46

tathāpare cātma-samādhi-yoga-
balena jitvā prakṛtiṁ baliṣṭhām
tvām eva dhīrāḥ puruṣaṁ viśanti
teṣāṁ śramaḥ syān na tu sevayā te

(tathā) ***There are thus*** *(apare ca)* ***some other*** *(dhīrāḥ)* ***great men who,*** *(ātma-samādhiyogabalena)* ***due to the disciplined and intense power of the Samadhi Yoga - through Gyana Yoga -*** *(jitvā)* ***win over*** *(baliṣṭhām)* ***the profound and powerful*** *(prakṛtim)* ***nature - Maya Shakti -*** *(viśanti)* ***and attain*** *(tvām eva)* ***You only,*** *(puruṣam)* ***the Supreme.***

(tu) ***However,*** *(teṣām)* ***they - the Gjana Yogis -*** *(śramaḥ syāt)* ***do face certain difficulties, whereas attaining*** *(te)* ***You*** *(sevayā)* ***through the Bhakti Yoga*** *(na)* ***do not have to face such situations.***

Note : The importance of the Bhakti Yoga has been given supreme position even by the demiGods. Though through Gyana Yoga one can attain Him, but such people do face certain difficulties. However, through Bhakti Yoga the reach is more easy and they do not face any difficulties either. It is thus a confusion-less situation and having direct connect with the Supreme.

The demiGods thus praying and praising the glories of the Almighty, through the following four slokas, present their own submissions.

Stanza 47

tat te vayaṁ loka-sisṛkṣayādya
tvayānusṛṣṭās tribhir ātmabhiḥ sma
sarve viyuktāḥ sva-vihāra-tantraṁ
na śaknumas tat pratihartave te

***(tat)* Therefore, *(ādya)* Hey the first and the only One ! *(vayam)* We, *(te)* who are connected with you in all respects, *(lokasisṛkṣayā)* with the intention of fulfilling the creation work, *(anusṛṣṭāḥ sma)* have been generated in an orderly manner *(tvayā)* by You by *(tribhiḥ)* the three *(ātmabhiḥ)* special characteristics like Satva, Rajas and Tamas.**

***(tat)* Thus, because of these characteristics *(viyuktāḥ)* lying in us as such separately, *(sarve)* we are all *(na śaknumaḥ)* helpless in presenting *(te)* to you *(sva-vihāra-tantram)* Your own Universe which is like a toy for You, *(pratihartave)* with the shape and figure as may be required .**

Stanza 48

yāvad baliṁ te 'ja harāma kāle
yathā vayaṁ cānnam adāma yatra
yathobhayeṣāṁ ta ime hi lokā
baliṁ haranto 'nnam adanty anūhāḥ

***(aja)* Hey the One who has no birth ! *(yathā)* How and in which manner *(harāma)* we should present *(te)* to You *(balim yāvat)* your food as required *(kāle)* from time to time ?**

How and in which manner *(vayam ca)* we should *(adāma)* undertake the intake of *(annam)* our food?

***(yatra)* Where we should place ourselves ? *(yathā)* How and in which manner *(te ime hi)* all the *(lokāḥ)* life forms, *(anūhāḥ)* without any obstacles *(ubhayeṣām)* for both of us - both You and us - *(harantaḥ)* should offer *(balim)* food and *(adanti)* undertake *(annam)* its intake ?**

Stanza 49

tvaṁ naḥ surāṇām asi sānvayānāṁ
kūṭa-stha ādyaḥ puruṣaḥ purāṇaḥ
tvaṁ deva śaktyāṁ guṇa-karma-yonau
retas tv ajāyāṁ kavim ādadhe 'jaḥ

(surāṇām) We, the demiGods, are (tvam) Your (sa-anvayānām) followers. (asi) You are the One who are (naḥ) in us (ādyaḥ) right from the beginning (puruṣaḥ) as the source (purāṇaḥ) and as the being (kūṭa-sthaḥ) permanently.

(deva) Hey the Supreme Almighty ! (tvam) You, (ajaḥ) without having any birth, are the One (ādadhe) who implanted (retaḥ) the seed (kavim) of knowledge - also known as Mahat Tattva - (śaktyām) into the Maya Shakti, (ajāyām) also without any birth of her own, (guṇa-karma-yonau) which is the root cause for the characteristics of Satva, Rajas and Tamas, and also the cause of births and activities.

Stanza 50

tato vayaṁ sat-pramukhā yad-arthe
babhūvimātman karavāma kiṁ te
tvaṁ naḥ sva-cakṣuḥ paridehi śaktyā
deva kriyārthe yad-anugrahāṇām

(ātman) Hey Atman ! (tataḥ) Therefore, (vayam) we, (sat-pramukhāḥ) who occupy the first place in the effect related universe, (babhūvima) and came into being as the first ones with the specific characteristics (yat-arthe) for the purpose for which we are meant, (karavāma) must know what are we supposed to do (tat kim) as such (te) for You ?

(deva) Oh The Supreme ! (paridehi) Please bestow (naḥ) in us very kindly, (yat anugrahāṇām) who are already blessed (tvam) by You, (sva-cakṣuḥ) the necessary self knowledge (kriyā-arthe) for doing our job (śaktyā) along with the strength and capacity to do so.

<u>Note</u> : In the beginning, due to the effect of the flow of time factor, transitional transformation took place in the source

of Nature, with the characteristics of Satva, Rajas and Tamas. In that Nature when the Paramatma impregnated the seeds of living entities in the form of pure intelligence, the Mahat and Aham Tatvams, which are the source factors for the creation of the universe, sprouted out.

Due to the differentiation in characteristics, though having the capacity to carry out the creation work, they did not have the ability to carry out the required work. To take them away from this stand alone factor and to have a coordinated work result, they started praying to the Almighty for the required and coordinated knowledge for the purpose of the creation work as desired by the Almighty. Through the prayers, the importance of Bhakti Yoga has also been presented.

This concludes the Chapter 5 of Volume 3.

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HARI OM

PREFACE TO CHAPTER 6, VOLUME 3

In the beginning of everything, due to the effect of the flow of time, transformation took place in the characteristics like Sattva etc. of the Nature, which are the potencies of the Almighty. In that, the Almighty impregnated His power of energy because of which the five elements came into being. They were not able to coordinate among themselves because of their different specialities and hence were not helpful to carry forward with the creation work. This is a law of Nature that if certain things cannot coordinate and coexist with each other there cannot be creation work.

Therefore, these elements pray to the Almighty to entrust in them the power of knowledge and work so that they can

participate in the creation work in an orderly manner. The prayers are very profound which were dealt with in the previous chapter. Through these prayers, Maitreya Maharishi explains that the best and the ultimate to attain the blessings of the Almighty is through devotion - Bhakti Yoga.

While Chapter 5 deals with the discourse between Maitreya Maharishi and Vidura on the banks of Ganges in Haridwar, this chapter is a carry forward of the discussions further.

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CONTENTS

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6. ***THE CAUSATIVE FACTORS OF CREATION CANNOT BE LIMITED TO EXPLANATIONS - THE SUPREME ALMIGHTY IS BEYOND ANY NARRATIVES.***

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ONE

NO INDIVIDUAL ENTITY CAN FUNCTION IN ISOLATION WITHOUT THE POWER OF THE ALMIGHTY BEING IN THEM

CHAPTER 6, VOLUME 3
(Stanzas 1 to 5)

Stanza 1

ṛṣir uvāca
iti tāsāṁ sva-śaktīnāṁ
satīnām asametya saḥ
prasupta-loka-tantrāṇāṁ
niśāmya gatim īśvaraḥ

Stanza 2

kāla-sañjñāṁ tadā devīṁ
bibhrac-chaktim urukramaḥ
trayoviṁśati tattvānāṁ
gaṇaṁ yugapad āviśat

(ṛṣir uvāca) ***Maitreya Maharishi said:***

(saḥ īśvaraḥ) ***That Supreme Almighty*** *(niśāmya)* ***looked*** *(gatim)* ***at the situation in which*** *(tāsām)* ***these demiGod principles of Mahat etc.,*** *(sva-śaktīnām)* ***which are His own potencies,*** *(satīnām)* ***existed,*** *(asametya)* ***standing alone*** *(iti)* ***like this thus*** *(prasupta-loka-tantrāṇāṁ)* ***without getting the ability for coordinated efforts, though having the capacity to carry out further the creation work but not having the required awakening.***

(bibhrat) ***Assuming upon Himself*** *(śaktim)* ***that power of Nature - Maya Shakti -*** *(devīm)* ***which has the capacity to change and transform into many,*** *(kāla-sañjñām)* ***arising out of the transformation and transition of the time factor,*** *(urukramaḥ)* ***that Supreme powerful Almighty Who is the immense reservoir of energy,*** *(tadā)* ***instantly and simultaneously*** *(āviśat)* ***entered*** *(gaṇam)* ***into the group of***

(trayoviṁśati tattvānāṁ) ***all the twenty three elements***
(yugapat) ***at one time and together simultaneously.***

<u>Note</u> : The twenty three elements are Mahat Tattva, Ahamkara Tattva, 5 Than Matras, 5 Bhootas, and eleven sense organs including the mind.

Stanza 3

so 'nupraviṣṭo bhagavāṁś
ceṣṭārūpeṇa taṁ gaṇam
bhinnaṁ saṁyojayām āsa
suptaṁ karma prabodhayan

(saḥ bhagavān) ***That Supreme Almighty,*** *(anupraviṣṭaḥ)* ***invisibly entering into each and everything simultaneously and at the same time,*** *(tam gaṇam)* ***made all the group of elements,*** *(bhinnam)* ***which were in the state of separate identities,*** *(saṁyojayām āsa)* ***together and well coordinated*** *(ceṣṭā-rūpeṇa)* ***due to His own ability to activate,*** *(prabodhayan)* ***initiated in them*** *(karma)* ***the power and capacity of doing the necessary work*** *(suptam)* ***which was lying inherent in all of them.***

Stanza 4

prabuddha-karmā daivena
trayoviṁśatiko gaṇaḥ
prerito 'janayat svābhir
mātrābhir adhipūruṣam

(prabuddha-karmā) ***With the capacity to do work consciously,*** *(trayoviṁśatiko gaṇaḥ)* ***these group of twenty three elements,*** *(preritaḥ)* ***thus initiated*** *(daivena)* ***by the Almighty,*** *(svābhiḥ)* ***with their own self acquired*** *(mātrābhiḥ)* ***potencies,*** *(ajanayat)* ***manifested and brought about*** *(adhipūruṣam)* ***the gigantic Virat body - the huge universal form.***

Stanza 5

pareṇa viśatā svasmin

mātrayā viśva-sṛg-gaṇaḥ
cukṣobhānyonyam āsādya
yasmin lokāś carācarāḥ

(viśva-sṛg-gaṇaḥ) The group of elements responsible for the development of the universe, (viśatā) because of having entered upon and (svasmin) into them (pareṇa) by that Supreme Almighty, (āsādya) merging together (anyonyam) among themselves (mātrayā) with their own strength and power (cukṣobha) transformed thereafter. (yasmin) Within them contained (cara-acarāḥ) all the moving and the non moving (lokāḥ) worlds.

TWO

WHAT IS KNOWN AS VIRAT (OR VIRAJ) AND THE RELEVANCE OF IT TO THE CREATION AS A WHOLE.

CHAPTER 6, VOLUME 3 (Stanzas 6 to 10)

Stanza 6

hiraṇmayaḥ sa puruṣaḥ
sahasra-parivatsarān
āṇḍa-kośa uvāsāpsu
sarva-sattvopabṛṁhitaḥ

(saḥ puruṣaḥ) That First Ever Being - known as Vairaj having the body containing the vast expansive universe - (hiraṇmayaḥ) radiating with brightness, (sarva-sattvopabṛṁhitaḥ) along with all the life forms within Himself, (uvāsa) remained as such (apsu) in water - the causative factor of water - , (āṇḍa-kośe) within its cover, (sahasra-parivatsarān) for more than thousands of years.

Stanza 7

sa vai viśva-sṛjāṁ garbho

deva-karmātma-śaktimān
vibabhājātmanātmānam
ekadhā daśadhā tridhā

***(viśva-srjāṁ)* The elements, which were the causative factors for the creation of the universe, *(saḥ vai)* took effect in the form of that vast expansive *(garbhaḥ)* manifestation - Virat Swaroop -, *(deva-karmātma-śaktimān)* with the combination of the powers of the Almighty, capacity to do actions, and the power of consciousness, *(vibabhāja)* and split up and diversified *(ātmanā)* by His own Self *(ātmānam)* Self owned form *(ekadhā)* into oneness, (*daśadhā*) ten and *(tridhā)* three.**

Stanza 8

eṣa hy aśeṣa-sattvānām
ātmāṁśaḥ paramātmanaḥ
ādyo 'vatāro yatrāsau
bhūta-grāmo vibhāvyate

***(eṣaḥ hi)* This Virat *(ātmā)* is the total embodiment *(aśeṣa-sattvānām)* of all the living entities/bodies. *(aṁśaḥ)* And also is the particle *(parama-ātmanaḥ)* of the Supreme Almighty. *(avatāraḥ)* It is that manifestation which came about *(ādyaḥ)* at first. *(yatra)* It is in this *(asau)* that we see *(bhūta-grāmaḥ)* the group of present life and non life forms (*vibhāvyate*) thriving and flourishing.**

Stanza 9

sādhyātmaḥ sādhidaivaś ca
sādhibhūta iti tridhā
virāṭ prāṇo daśa-vidha
ekadhā hṛdayena ca

***(virāṭ)* This Viraat form *(iti tridhā)* is in the context of three when we classify It as *(sa-ādhyātmaḥ)* Adhyatmika, *(sa-ādhidaivaḥ)* Adhidaivika and *(sa-ādhibhūtaḥ)* Adi Boot. *(prāṇaḥ)* In the context of life - Prana - *(daśa-vidhaḥ)* It has ten classifications. *(ekadhā ca)* However, it is single**

(hṛdayena) ***as far as Its heart is concerned.***

<u>Note</u> : It has been said earlier that this Virat form is the combination of divine powers, has the capacity to do actions, and also has the power of consciousness. This Virat has expanded Itself as single, ten and three. This concept has been explained once again through this stanza.

The divine power is significant of the power of knowledge, which is representative of the heart. Thus it is single. Therefore, in the form of knowledge, Virat form manifests as a single entity.

Due to the distinct and separate identification of the actions or activities, there are ten specific powers of work which is known as the life force or Prana. Thus, the life force or Prana works at ten different levels within the single life form such as: Prana, Apana, Samana, Udhana, Vyana and again as Naga, Koorma, Krikala, Devadatha and Dhananjan total up to ten classification of the activities of the life form. Therefore, in these forms of classification the Virat form manifested into ten.

The Atma Shakti - the power of consciousness - is the sustaining force of the Prana Shakti - the very life form. These are of three kinds. They are Adhyatmika, Adhidaivika and Adi Boot. Taking it further they are linked respectively to sense organs, five elements and the base Devatas of the sense organs. Therefore, in these forms of classification the Virat form manifested into three.

Stanza 10

smaran viśva-srjām īśo
vijñāpitam adhokṣajaḥ
virājam atapat svena
tejasaiṣāṁ vivṛttaye

(īśaḥ) That Supreme Almighty, (adhokṣajaḥ) Who/Which is not subjected to the sense organs, (smaran) remembering (vijñāpitam) the prayers of (viśva-sṛjām) the demiGods of the elements like Mahat etc. responsible for the creation of the universe, in order to see that (eṣām) these elements (vivṛttaye) acquire the capacity to do different activities, (virājam) assuming the Virat form (svena) on its own and (tejasā) with the great power of energy, (atapat) determined the prescribed methods in a systematic manner.

THREE

THE DEVELOPMENT OF FURTHER TRANSFORMATIONS TO THE VIRAT FORM - THE IDENTIFICATION OF DEMIGODS FOR EACH PART

CHAPTER 6, VOLUME 3
(Stanzas 11 to 26)

Stanza 11

atha tasyābhitaptasya
katicāyatanāni ha
nirabhidyanta devānāṁ
tāni me gadataḥ śṛṇu

(śṛṇu) Please listen (me) from me (gadataḥ) the explanation about (tāni) all of them like (kati ca) as to how many (devānām) base devatas - demiGods - , (āyatanāni) their locations, (kati ca) and how many (nirabhidyanta) further transformations took place etc. (atha ha) thereafter (abhitaptasya tasya) to that Virat form which became subjective to the wishes of the Supreme Almighty.

Stanza 12

tasyāgnir āsyaṁ nirbhinnaṁ
loka-pālo 'viśat padam
vācā svāṁśena vaktavyaṁ

yayāsau pratipadyate

***(tasya)* To that Virat form, which is the embodiment of all the living and nonliving beings, *(nirbhinnam)* manifested *(āsyam)* His mouth from within. *(loka-pālaḥ)* The controller of the worlds, The *(agniḥ)* Lord Agni - the fire God - the deity which specifically controls the fire energy - *(sva-aṁśena)* along with His self sustained power *(vācā)* of the sense of speech *(aviśat)* entered into *(padam)* that place. *(asau)* This manifestation of life form through its sense pronounces the words, *(pratipadyate)* meaning thereby through this sense organ the words came about.**

Stanza 13

nirbhinnaṁ tālu varuṇo
loka-pālo 'viśad dhareḥ
jihvayāṁśena ca rasaṁ
yayāsau pratipadyate

***(hareḥ)* To that Virat form *(nirbhinnam)* then manifested inherently the organ known as *(tālu)* palate - the inner tongue. *(loka-pālaḥ)* The Controller of the Worlds, *(varuṇaḥ)* The Lord Varuna - the Water God - the deity which specifically controls the water - *(aṁśena)* with His own self sustained power of *(jihvayā)* the sense of taste *(aviśat)* entered into it. *(asau)* This life form *(pratipadyate)* perceives *(yayā)* through its sense organ *(rasam ca)* various tastes.**

Stanza 14

nirbhinne aśvinau nāse
viṣṇor āviśatāṁ padam
ghrāṇenāṁśena gandhasya
pratipattir yato bhavet

(viṣṇoḥ)* To that Virat form *(nirbhinne)* then manifested from within *(nāse)* two nostrils. *(aśvinau)* Aswini Devas *(aṁśena)

along with their self sustained power *(ghrāṇena)* ***of the sense of smell*** *(āviśatām)* ***entered into*** *(padam)* ***that place.*** *(yataḥ)* ***Through this sense organ*** *(gandhasya)* ***the sense of smell*** *(pratipattiḥ bhavet)* ***is perceived.***

Stanza 15

nirbhinne akṣiṇī tvaṣṭā
loka-pālo 'viśad vibhoḥ
cakṣuṣāṁśena rūpāṇāṁ
pratipattir yato bhavet

(vibhoḥ) ***To that Virat form*** *(nirbhinne)* ***then manifested from within*** *(akṣiṇī)* ***two eyes.*** *(loka-pālaḥ)* ***The Controller of the worlds,*** *(tvaṣṭā)* ***the Lord Surya,*** *(aṁśena)* ***along with His self sustained power*** *(cakṣuṣā)* ***of the sense of sight*** *(aviśat)* ***entered into them.*** *(yataḥ)* ***This sense organ*** *(bhavet)* ***enables*** *(pratipattiḥ)* ***perception*** *(rūpāṇām)* ***of the forms and shapes.***

Stanza 16

nirbhinnāny asya carmāṇi
loka-pālo 'nilo 'viśat
prāṇenāṁśena saṁsparśaṁ
yenāsau pratipadyate

(asya) ***To that Virat form*** *(nirbhinnāni)* ***manifested inherently*** *(carmāṇi)* ***the skin.*** *(loka-pālaḥ)* ***The Controller of the Worlds,*** *(anilaḥ)* ***the Lord Vayu Deva - the Air God -*** *(aṁśena)* ***along with His self sustained power of the sense organ of the skin,*** *(prāṇena)* ***spreading out throughout evenly as the air of life itself,*** *(aviśat)* ***entered into.*** *(yena)* ***This sense organ*** *(pratipadyate)* ***enables*** *(asau)* ***the life form*** *(saṁsparśam)* ***the perceivement of touch feeling - what is known as "****sparśaṁ****".***

Stanza 17

karṇāv asya vinirbhinnau
dhiṣṇyaṁ svaṁ viviśur diśaḥ
śrotreṇāṁśena śabdasya
siddhiṁ yena prapadyate

(asya) ***To that Virat form*** *(karṇau)* ***two ears***
(vinirbhinnau) ***manifested.***
(diśaḥ) ***The Gods of directions - the Dhig Devatas -***
(aṁśena) ***along with their self sustained power*** *(śrotreṇa)* ***of the sense of hearing*** *(viviśuḥ)* ***entered into*** *(svam dhiṣṇyam)* ***their own respective place.***
(yena) ***These sense organs*** *(siddhim)* ***have the ability*** *(prapadyate)* ***for the perceivement*** *(śabdasya)* ***of the sound.***

Stanza 18

tvacam asya vinirbhinnāṁ
viviśur dhiṣṇyam oṣadhīḥ
aṁśena romabhiḥ kaṇḍūṁ
yair asau pratipadyate

(asya) ***To that Virat form*** *(vinirbhinnām)* ***inherently manifested*** *(tvacam)* ***the outer skin and*** *(oṣadhīḥ)* ***the Gods of Nature - Vanaspati -*** *(romabhiḥ)* ***along with the organs of hair*** *(svam dhiṣṇyam)* ***took their own place in them*** *(aṁśena)* ***with their own inherent powers*** *(viviśuḥ)* ***thus entered into.***
(asau) ***The life form,*** *(yaiḥ)* ***through these organs,*** *(pratipadyate)* ***recognizes*** *(kaṇḍūm)* ***the itching sense.***

Stanza 19
meḍhraṁ tasya vinirbhinnaṁ
sva-dhiṣṇyaṁ ka upāviśat
retasāṁśena yenāsau
ānandaṁ pratipadyate

(tasya) ***To that Virat form*** *(vinirbhinnam)* ***manifested then from within*** *(meḍhram)* ***genital organs.*** *(aṁśena)* ***Along with His own self sustained powers,*** *(kaḥ)* ***Prajapathi*** *(upāviśat)* ***entered into*** *(sva-dhiṣṇyam)* ***this position*** *(retasā)* ***along with the sense organ of sex.*** *(yena)* ***Through this organ,*** *(asau)* ***the life*** *(pratipadyate)* ***perceives*** *(ānandam)* ***the sexual pleasures.***

Stanza 20

gudaṁ puṁso vinirbhinnaṁ

mitro lokeśa āviśat
pāyunāṁśena yenāsau
visargaṁ pratipadyate

(puṁsaḥ) To that Virat form (vinirbhinnam) then manifested from within (gudam) the outlet for evacuation. (loka-īśaḥ) The Controller of the worlds, (mitraḥ) Lord Mitra - Mitra Deva - (pāyunā) with the sense organ of evacuating capacity, (aṁśena) with His own self sustained powers (āviśat) entered into it. (yena) Through this organ (asau) the life (pratipadyate) is able to perform (visargam) the evacuation the waste materials from the body.

Stanza 21

hastāv asya vinirbhinnau
indraḥ svar-patir āviśat
vārtayāṁśena puruṣo
yayā vṛttiṁ prapadyate

(asya) To that Virat form (vinirbhinnau) then manifested from within (hastau) two hands. (svaḥ-patiḥ) The Lord of the Heavens (indraḥ) - Lord Indra - (vārtayā) with His own contributing strength (aṁśena) and self sustained powers (aṁśena) entered into them. (yayā) Through this strength of power (puruṣaḥ) the life form (prapadyate) carries out (vṛttim) the life activities.

Stanza 22

pādāv asya vinirbhinnau
lokeśo viṣṇur āviśat
gatyā svāṁśena puruṣo
yayā prāpyaṁ prapadyate

(asya) To that Virat form (vinirbhinnau) manifested from within (pādau) two legs. (loka-īśaḥ viṣṇuḥ) The Controller of the worlds Lord Vishnu - the demiGod Vishnu - (sva-aṁśena) along with his self sustained (gatyā) power of movement

(āviśat) ***entered into them.*** *(yayā)* ***Due to this power of movement,*** *(puruṣaḥ)* ***the life form*** *(prapadyate)* ***reaches to the places*** *(prāpyam)* ***so desired by them.***

Stanza 23

buddhiṁ cāsya vinirbhinnāṁ
vāg-īśo dhiṣṇyam āviśat
bodhenāṁśena boddhavya-
pratipattir yato bhavet

(asya ca) ***To that Virat form, again,*** *(vinirbhinnām)* ***within itself came about*** *(buddhim)* ***intelligence.*** *(dhiṣṇyam)* ***Occupying this location as His place*** *(vāk-īśaḥ)* ***Lord Brahma*** *(aṁśena)* ***along with His self sustained powers*** *(bodhena)* ***of intelligence*** *(āviśat)* ***entered into it. The life form,*** *(yataḥ)* ***through this power of intelligence,*** *(bhavet)* ***begets*** *(boddhavyapratipattiḥ)* ***the discriminatory power of understanding and perceiving what is required by it.***

Stanza 24

hṛdayaṁ cāsya nirbhinnaṁ
candramā dhiṣṇyam āviśat
manasāṁśena yenāsau
vikriyāṁ pratipadyate

(asya ca) ***To the same Virat form, thereafter,*** *(nirbhinnam)* ***appeared*** *(hṛdayam)* ***the heart.*** *(dhiṣṇyam)* ***Placing that as His location,*** *(candramā)* ***the Moon God,*** *(āviśat)* ***occupied there*** *(aṁśena)* ***along with his self sustained energies*** *(manasā)* ***of mind power.*** *(yena)* ***Through this mind*** *(asau)* ***the life form is able*** *(pratipadyate)* ***to undertake*** *(vikriyām)* ***the mental activities.***

Stanza 25

ātmānaṁ cāsya nirbhinnam
abhimāno 'viśat padam
karmaṇāṁśena yenāsau
kartavyaṁ pratipadyate

***(asya ca)* To the same Virat form *(nirbhinnam)* generated within itself *(ātmānam)* the perception of individual identity - the feeling of "I" - also known as "Aham" or "individual ego" - which is the driving force for the life form to do its desired activities.**
***(abhimānaḥ)* Lord Rudra - the demiGod Rudra - *(aṁśena)* along with His self sustained powers and *(karmaṇā)* with the strength of the initiation energy of the "individuality" - known as "Aham Vritti" - *(yena)* the factor responsible *(asau)* for the life form *(pratipadyate)* to drive it to do *(kartavyam)* the desired activities, *(padam aviśat)* occupied there as its own place.**

Stanza 26

sattvaṁ cāsya vinirbhinnaṁ
mahān dhiṣṇyam upāviśat
cittenāṁśena yenāsau
vijñānaṁ pratipadyate

***(asya ca)* To the same Virat form *(vinirbhinnam)* initiated from within itself *(sattvam)* the consciousness, *(dhiṣṇyam)* basing on which *(mahān)* Lord Brahma *(aṁśena)* along with His self sustained powers and *(cittena)* the power of conscious energy *(upāviśat)* entered into it. *(yena)* Through this *(asau)* the life form *(pratipadyate)* perceives *(vijñānam)* the specific and coherent knowledge about everything.**

<u>Note</u> : Starting with the opening sloka of stanza 12 which says : " tasyāgnir āsyaṁ nirbhinnaṁ" and through the subsequent stanzas, the details of this Virat form getting separated into three concepts like Adhyatmika, Adhidaivika and Adhibhautika have been explained. In this Virat life form, which is all inclusive of all the life forms, the very first appearance was the mouth, followed by others as explained. For each of these organs, there is one or the other base demiGods - Adhisthana Devata - Which/Who enters into its own place with its self sustained powers. These demiGods

are present in each of the individual life being seating themselves in their respective locations and initiating their respective energies and powers. The demiGods like The Lord of Fire - Agni - etc. represent Adhidaivika; the sense perceptions like the power of words etc. represent Adhyatmika; and the sense organs which enables the life form to perceive each of them represent Adhibhautika.

From now on, it is being explained as to how and on which basis the inherent manifestations came about in this Virat form, of all the three worlds, of all the life forms in these worlds, then of different characteristics of these life forms, and of the activities based on the nature of these forms.

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FIVE

THE EQUATION OF VIRAT FORM INTO DIFFERENT WORLDS AND THEIR SIGNIFICANCE

CHAPTER 6, VOLUME 3
(Stanzas 27 to 29)

Stanza 27

śīrṣṇo 'sya dyaur dharā padbhyāṁ
khaṁ nābher udapadyata
guṇānāṁ vṛttayo yeṣu
pratīyante surādayaḥ

(asya) In this Virat from, (śīrṣṇaḥ) from Its head (dyauḥ) the world called Swar Loka - the Heavens - , (padbhyām) from the feet (dharā) the world called Bhoo Loka - the earth - , (nābheḥ) from the navel (kham) what is known as the Sky - Antariksha - (udapadyata) came about. (yeṣu) From these worlds, (vṛttayaḥ) due to the reaction and transformation (guṇānām) of the nature like Sattva etc. the

individual life forms** (sura-ādayaḥ) **starting from the Devas etc.** (pratīyante) **come into being.

Stanza 28

ātyantikena sattvena
divaṁ devāḥ prapedire
dharāṁ rajaḥ-svabhāvena
paṇayo ye ca tān anu

*(ātyantikena) **According to the overbearing** (sattvena) **characteristic of Sattva** (devāḥ) **the Devas** (divam) **attained the Swar Loka - the world of Heavens - ;** (paṇayaḥ) **the humans** (dharām) **attained the Bhoo Loka - the earthly world -** (rajaḥ svabhāvena) **due to their overbearing characteristic of Rajas;** (tān anu) **and following the same criteria** (ye ca) **some animals** (prapedire) **also attained their respective worlds.***

Stanza 29

tārtīyena svabhāvena
bhagavan-nābhim āśritāḥ
ubhayor antaraṁ vyoma
ye rudra-pārṣadāṁ gaṇāḥ

*(tārtīyena) **Due to the overbearing third characteristic** (svabhāvena) **quality of the Tamas,** (gaṇāḥ ye) **the entire group** (rudra-pārṣadām) **of the assistants to the Lord Rudra, like ghosts and their varieties,** (āśritāḥ) **attained** (vyoma) **the place known as the Sky - Antariksh -,** (bhagavat-nābhim) **which erupts from the navel of the Virat form** (antaram) **and which is situated in between** (ubhayoḥ) **the Swar Loka and Bhoo Loka.***

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SIX

THE CLASSIFICATION OF PEOPLE AND THEIR PLACEMENTS WITHIN THE VIRAT FORM

CHAPTER 6, VOLUME 3
(Stanzas 30 to 34)

Stanza 30

mukhato 'vartata brahma
puruṣasya kurūdvaha
yas tūnmukhatvād varṇānāṁ
mukhyo 'bhūd brāhmaṇo guruḥ

(kuru-udvaha) ***Oh, The Very Honourable Kaurava !*** *(mukhataḥ)* ***From the mouth*** *(puruṣasya)* ***of the Virat form*** *(avartata)* ***came about*** *(brahma)* ***the sacred Vedas.*** *(yaḥ tu)* ***The one*** *(brāhmaṇaḥ)* ***who carries on the activities of professing and practising the sacred Vedas thus known as the Brahmana,*** *(unmukhatvāt)* ***having come about from the face of the Virat form*** *(mukhyaḥ)* ***is considered as the first order*** *(varṇānām)* ***among the hierarchy of the society*** *(abhūt)* ***and became*** *(guruḥ)* ***the teacher.***

Stanza 31

bāhubhyo 'vartata kṣatraṁ
kṣatriyas tad anuvrataḥ
yo jātas trāyate varṇān
pauruṣaḥ kaṇṭakakṣatāt

(bāhubhyaḥ) ***From the arms of the Virat form*** *(avartata)* ***came about*** *(kṣatram)* ***the righteousness of protection/sustenance.*** *(tat anuvrataḥ)* ***Those who follow this righteousness*** *(kṣatriyaḥ)* ***came to be known as Kshatriyas.***
(pauruṣaḥ) ***Since this righteousness is considered as the inherent power of Lord Vishnu,*** *(yaḥ)* ***the Kshatriyas*** *(jātaḥ)* ***who came about thus*** *(trāyate)* ***protect*** *(varṇān)* ***the people of the society*** *(kaṇṭakakṣatāt)* ***from the tortures of the non righteous thinking persons.***

Stanza 32

viśo 'vartanta tasyorvor

loka-vṛttikarīr vibhoḥ
vaiśyas tad-udbhavo vārtāṁ
nṛṇāṁ yaḥ samavartayat

(loka-vṛttikarīḥ) ***For the benefit of the livelihood of the people,***
(tat udbhavaḥ) ***came about*** *(ūrvoḥ)* ***from the thighs***
(tasya vibhoḥ) ***of this Virat form*** *(vaiśyaḥ)* ***Vaisya, who engages himself in*** *(viśaḥ)* ***the agriculture and business***
(avartanta) ***activities and*** *(yaḥ)* ***the one who*** *(samavartayat)*
delivers the necessary *(vārtām)* ***materials of livelihood***
(nṛṇām) ***for the people.***

Stanza 33

padbhyāṁ bhagavato jajñe
śuśrūṣā dharma-siddhaye
tasyāṁ jātaḥ purā śūdro
yad-vṛttyā tuṣyate hariḥ

(bhagavataḥ) ***From that Virat form's*** *(padbhyām)* ***legs***
(jajñe) ***came about*** *(śuśrūṣā)* ***the service aspect enabling to carry out the activities*** *(dharma siddhaye)* ***of the righteous deeds.*** *(tasyām)* ***For executing this*** *(purā jātaḥ)* ***came about beforehand*** *(śūdraḥ)* ***the Sudras - the service people.***
(yat-vṛttyā) ***Due to their dedicated service*** *(hariḥ)* ***The Almighty***
(tuṣyate) ***becomes extremely happy.***

Stanza 34

ete varṇāḥ sva-dharmeṇa
yajanti sva-guruṁ harim
śraddhayātma-viśuddhy-arthaṁ
yaj-jātāḥ saha vṛttibhiḥ

(ete varṇāḥ) ***These orders of the society - the four groups starting from the Brahmanas -*** *(yat jātāḥ)* ***which generated from that Virat form*** *(vṛttibhiḥ saha)* ***for the purpose of their respective service aspects to the society,***
(śraddhayā) ***with due attention and dedication,***

(sva-dharmeṇa) ***by carrying out their righteous duties*** *(yajanti)* ***worships*** *(harim)* ***That Almighty,***
(sva-gurum) ***Who is their Teacher, Father and Protector***
(ātma viśuddhi-artham) ***for their own cleansing and purification of own selves.***

SEVEN

THE CAUSATIVE FACTORS OF CREATION CANNOT BE LIMITED TO EXPLANATIONS - THE SUPREME ALMIGHTY IS BEYOND ANY NARRATIVES.

CHAPTER 6, VOLUME 3
(Stanzas 35 to 40)

Stanza 35

etat kṣattar bhagavato
daiva-karmātma-rūpiṇaḥ
kaḥ śraddadhyād upākartuṁ
yoga-māyā-balodayam

(kṣattaḥ) ***Hey Vidura !***
(kaḥ śraddadhyāt) ***Who can attempt*** *(upākartum)* ***to present in full and with complete details***
(etat) ***the formation of the gigantic Virat form, which came about*** *(bhagavataḥ)* ***due to The Supreme Almighty's*** *(daiva-karma-ātma-rūpiṇaḥ)* ***powers of (a) Divinity or Daivam - the flow of time - (b) Activities or Karmam - the ones which cannot be seen through our sight - (c) Its own Nature or Atma - the characteristics,*** *(yoga-māyā-balodayam)* ***through the effect of His Yoga Maya - Maya Shakti of the Almighty - ?***

Stanza 36

athāpi kīrtayāmy aṅga
yathā-mati yathā-śrutam
kīrtiṁ hareḥ svāṁ sat-kartuṁ
giram anyābhidhāsatīm

(aṅga) ***Hey Vidura !*** *(athā api)* ***Despite this - despite what is stated in the previous stanza No.35 -*** *(sat-kartum)* ***to cleanse up and purify*** *(svām giram)* ***my own words,*** *(anyābhidhāsatīm)* ***which got dirtied by indulging in talking about some other matters - other than that of Shri Hari -*** *(kīrtayāmi)* ***I praise*** *(kīrtim)* ***about the glories*** *(hareḥ)* ***of Shri Hari*** *(yathā śrutam)* ***according to my understanding of whatever I had heard*** *(yathā mati)* ***and according to my own intelligence.***

Stanza 37

ekānta-lābhaṁ vacaso nu puṁsāṁ
suśloka-mauler guṇa-vādam āhuḥ
śruteś ca vidvadbhir upākṛtāyāṁ
kathā-sudhāyām upasamprayogam

(āhuḥ nu) ***It is being said that by repeatedly professing*** *(guṇa-vādam)* ***the great glorious qualities of That Shri Hari,*** *(suśloka mauleḥ)* ***Who is the greatest of the greatest among the most pious,*** *(vidvadbhiḥ)* ***by the great saints and knowledgeable people,*** *(vacasaḥ)* ***the sense organs of the words*** *(puṁsām)* ***of the human beings attain the greatest achievements.***

(āhuḥ nu) ***It is also said that similarly,*** *(upasamprayogam)* ***by the constant touch upon oneself of those waves and the assimilation thereof*** *(kathā-sudhāyām)* ***of the nectar of His glories,*** *(upākṛtāyām)* ***as determined and shaped by the great saints and knowledgeable men,*** *(eka-anta lābham)* ***lead towards the greatest ever achievements for the human beings*** *(śruteḥ ca)* ***through the sense organs of hearing.***

Stanza 38

ātmano 'vasito vatsa
mahimā kavinādinā
saṁvatsara-sahasrānte
dhiyā yoga-vipakvayā

(vatsa) ***Oh My dear son ! Could even*** *(ādinā kavinā)* ***the very first poet Lord Brahma,*** *(yoga-vipakvayā)* ***despite having undertaken the greatest penance and having attained the absolute equilibrium*** *(dhiyā)* ***of His mind,*** *(saṁvatsara sahasra-ante)* ***even after thousands and thousands of years,*** *(avasitaḥ)* ***understand in totality*** *(mahimā)* ***the glories*** *(ātmanaḥ)* ***of that Supreme Almighty, Shri Hari?***

Stanza 39

ato bhagavato māyā
māyinām api mohinī
yat svayaṁ cātma-vartmātmā
na veda kim utāpare

(māyinām api) ***Even for those who know how to circumvent the greatest power*** *(bhagavataḥ māyā)* ***of Maya Shakti of the Supreme Almighty,*** *(mohinī)* ***it is so enchanting to them.*** *(yat)* ***That is because*** *(ātmā)* ***that Supreme Almighty, Shri Hari,*** *(na veda)* ***even does not know*** *(svayam ca)* ***about Himself - meaning His own boundaries of supreme powers are limitless -*** *(ātma-vartma)* ***and thus immeasurable by anyone the direction in which His own Maya Shakti travels.*** *(ataḥ)* ***That being so,*** *(kim uta)* ***what to talk*** *(apare)* ***about the others ?***

Stanza 40

yato 'prāpya nivartante
vācaś ca manasā saha
ahaṁ cānya ime devās
tasmai bhagavate namaḥ

(vācaḥ ca) ***The words*** *(manasā saha)* ***accompanied by the mind,*** *(aham)* ***The Rudra Deva Who is the base demiGod for the principle "Aham",*** *(anye ca)* ***and also all those other*** *(ime devāḥ)* ***demiGods who control all other sense organs,*** *(aprāpya)* ***all of them who/which are not only incapable of measuring*** *(yataḥ)* ***about Him*** *(nivartante)* ***but also turn back helpless - even in their attempt to do so - ,*** *(namaḥ)* ***I offer my obeisances*** *(tasmai bhagavate)* ***to that Supreme Almighty.***

<u>Note</u> : Maitreya Maharishi has presented his discourse to Vidura through the above stanzas the orderly manner in which that Supreme Almighty brought about and brightened up this universe through His own powers of Maya Shakti, which is in the accompaniment of the powers of the flow of time, the activities and the characteristics of the three principles Aham, Rajas and Tamas.

It is impossible for anyone to first of all know and then explain in totality the causative factors relating to the creation of the universe by that Supreme Almighty. This is true even as far as Lord Brahma, Shri Rudra, and all and any other demiGods. Why to go that far ! Even, it is said, that this is unknown to that Supreme Almighty. His glories are boundless and thus cannot be limited. That is the reason why it is said that His glories are unknown even to that Supreme Almighty.

The real knowledge takes us to know that it is impossible to measure about the powers of the Supreme Almighty. Therefore, it is better not to waste efforts on pursuing this knowledge about Him as it will lead one to nowhere. Therefore, the easiest way to reach up to Him is through the Bhakti - total devotion to Him - and that should be the duty of the human beings. That is why Maitreya Maharishi concludes this chapter with his prayers : " tasmai bhagavate namaḥ " - offering his obeisances to that Supreme Almighty.

This concludes Chapter 6, of Volume 3.

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Hari Om

<u>PREFACE TO CHAPTER 7</u>

In the beginning of everything, due to the effect of the flow of time, transformation took place in the characteristics like Sattvam etc. of the Nature, which are the potencies of the Almighty. In that, the Almighty impregnated His power of energy because of which the five elements came into being. They were not able to coordinate among themselves because of their different specialities and hence were not helpful to carry forward with the creation work. This is a law of Nature that if certain things cannot coordinate and coexist with each other there cannot be creation work.

Therefore, these elements pray to the Almighty to entrust in them the power of knowledge and work so that they can participate in the creation work in an orderly manner. The prayers are very profound which were dealt with in the previous chapter. Through these prayers, Maitreya Maharishi explains that the best and the ultimate to attain the blessings of the Almighty is through devotion - Bhakti Yoga.

While Chapter 5 deals with the discourse between Maitreya Maharishi and Vidura on the banks of Ganges in Haridwar, chapter 6 is a carry forward of the discussions further.

Chapter 7 essentially deals with the profound and deep questions put forward by Vidura to Maitreya Maharishi. In fact the questions, though from Vidura, normally arise in any human mind who has not reached that knowledge to understand the basic principles. Therefore, through the questions of Vidura what is presented is the doubts arising in any average human on the subject. Thus, these questions are very relevant and important.

From these questions itself one can understand the in-depth and profound area of discussions and eagerness on the part of Vidura to make Maitreya Maharishi elaborate on the subject in such a way that there comes no doubt as one travels through these chapters.

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CONTENTS

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ONE

WHY THE LIFE FORM FEELS ITSELF AS THE INDIVIDUAL IDENTITY WHEN IT IS THE SUPREME CONSCIOUSNESS IN ITSELF ?

Volume 3, Chapter 7
(Stanzas 1 to 11)

Stanza 1

śrī-śuka uvāca
evaṁ bruvāṇaṁ maitreyaṁ

dvaipāyana-suto budhaḥ
prīṇayann iva bhāratyā
viduraḥ pratyabhāṣata

(śrī-śukaḥ uvāca) ***Shri Sukha said:***

(budhaḥ) ***The learned and knowledgeable*** *(viduraḥ)* ***Vidura,*** *(dvaipāyana-sutaḥ)* ***the son of Veda Vyasa,*** *(pratyabhāṣata)* ***replied*** *(prīṇayan iva)* ***so pleasingly*** *(bhāratyā)* ***through his words*** *(maitreyam)* ***to Maitreya Maharishi,*** *(bruvāṇam)* ***who was saying*** *(evam)* ***thus - who was discoursing to Vidura.***

Stanza 2

vidura uvāca
brahman kathaṁ bhagavataś
cin-mātrasyāvikāriṇaḥ
līlayā cāpi yujyeran
nirguṇasya guṇāḥ kriyāḥ

(viduraḥ uvāca) ***Vidura said :***
(brahman) ***Hey the Knowledgeable One !*** *(katham)* ***How does*** *(yujyeran)* ***it fit in in the understanding of that*** *(cin-mātrasya)* ***self effulgent*** *(bhagavataḥ)* ***Supreme Consciousness, Who/Which*** *(nirguṇasya)* ***is supposed to be beyond all characteristics and*** *(avikāriṇaḥ)* ***who is ever permanent and not subject to any changes, when one considers that*** *(guṇāḥ)* ***the characteristics*** *(kriyāḥ)* ***and activities of that Supreme Almighty*** *(līlayā ca api)* ***are because of His pastimes ?***

Stanza 3

krīḍāyām udyamo 'rbhasya
kāmaś cikrīḍiṣānyataḥ
svatas-tṛptasya ca kathaṁ
nivṛttasya sadānyataḥ

(arbhasya) ***A child*** *(udyamaḥ)* ***gets enthused*** *(krīḍāyām)* ***into the plays/games*** *(kāmaḥ)* ***because of his desire to do so.***

(anyataḥ) Or otherwise due to the other children playing around, (cikrīḍiṣā) the child gets interested in them. (katham) How come this happens to that Supreme Almighty, (svataḥ) Who is ever by Himself (tṛptasya ca) in the natural state of contentment and (sadā) also Who is permanently (nivṛttasya) standing alone and apart (anyataḥ) from all other things.

Note : Maitreya Maharishi had told Vidura that due to the impact through the Maya Shakti of the Supreme Almighty, He is doing the work of creation etc. Vidura feels some disconnect with this explanation.

That is because the Supreme Almighty is the self effulgent super consciousness and, therefore, is devoid of all characteristics and is ever permanent. That being so, how there can be connection between Him and the activities ! Even if one says that it is because of His "pastimes" it does not appeal. For the purpose of pastimes, there should be interest into it and also getting enthused through others' actions. The children play only because of these factors. However, since the Supreme Almighty is ever contented and standing alone/apart from everything there is no possibility of His getting interested/enthused in pastimes.

Now Vidura presents that the reason for the coming about of the universe is due to the lack of knowledge of the life forms is also not satisfying.

Stanza 4

asrākṣīd bhagavān viśvaṁ
guṇa-mayyātma-māyayā
tayā saṁsthāpayaty etad
bhūyaḥ pratyapidhāsyati

(bhagavān) That Supreme Almighty, (guṇa-mayyā) with His Own self sustaining powers of the Maya Shakti, which is the embodiment of all the characteristics (ātma māyayā) and

which enchants all the life forms, *(asrākṣīt)* ***created*** *(viśvam)* ***this universe.***
(saṁsthāpayati) ***And He sustains*** *(etat)* ***the same*** *(tayā)* ***with the same powers.***
(bhūyaḥ) ***And, thereafter,*** *(praty-apidhāsyati)* ***in the same sequential reverse order dissolves it.***

Stanza 5

deśataḥ kālato yo 'sau
avasthātaḥ svato 'nyataḥ
aviluptāvabodhātmā
samyujyetājayā katham

(katham) ***How can*** *(yaḥ asau)* ***This*** *(ātmā)* ***Super Consciousness - the Supreme Almighty - the Pure embodiment of Knowledge -*** *(avilupta avabodhaḥ)* ***Which/Who does not undergo any change in itself, and also is the supreme enlightened consciousness,*** *(samyujyeta)* ***get related*** *(ajayā)* ***with the absence of knowledge,*** *(deśataḥ)* ***due to the effects of location - place - ,*** *(kālataḥ)* ***flow of time,*** *(avasthātaḥ)* ***situations,*** *(svataḥ)* ***characteristics,*** *(anyataḥ)* ***and connectivity between one another ?***

Stanza 6

bhagavān eka evaiṣa
sarva-kṣetreṣv avasthitaḥ
amuṣya durbhagatvaṁ vā
kleśo vā karmabhiḥ kutaḥ

(eṣaḥ) ***Though this life form*** *(avasthitaḥ)* ***is situated in conscious manner*** *(sarva kṣetreṣu)* ***in each of the living entities ,*** *(ekaḥ)* ***it is that single total entity*** *(bhagavān eva)* ***- The Supreme Almighty - and therefore,*** *(kutaḥ)* ***how come*** *(amuṣya)* ***the living entities*** *(durbhagatvam vā)* ***feel the distinct individual identity*** *(kleśaḥ vā)* ***or the miseries of living in this world*** *(karmabhiḥ)* ***due to the effect of their activities?***

Note* : The living entity is part and parcel of That Supreme Almighty, and so it is also The Almighty. Therefore, it is conscious self. There cannot be any decay for that conscious self due to the the situational, locational and time transitional effects. That being so how come the life form gets connected with the absence of knowledge ! Not only that, in all the living entities, present as the very source of life, is the soul/consciousness, which is that Supreme Almighty alone. In this situation how come the living entities feel the distinct individual identity or the miseries of living in this world due to the effect of their activities ? In this context also there is a disconnect with the basic principle, as per the understanding of Vidura. Hence he requests the great saint to clarify all his doubts.

Stanza 7

etasmin me mano vidvan
khidyate 'jñāna-saṅkaṭe
tan naḥ parāṇuda vibho
kaśmalaṁ mānasaṁ mahat

(*vidvan*) Hey the Learned Saint ! (*me manaḥ*) My mind (*khidyate*) is getting entrenched and suffocated (*etasmin*) with these kind of (*ajñāna saṅkaṭe*) troubled ignorance. (*vibho*) Hey the Great One ! (*parāṇuda*) Please remove (*tat mahat*) these great (*mānasam*) mental (*kaśmalam*) suffocations (*naḥ*) in us.

Stanza 8

śrī-śuka uvāca
sa itthaṁ coditaḥ kṣattrā
tattva-jijñāsunā muniḥ
pratyāha bhagavac-cittaḥ
smayann iva gata-smayaḥ

(*śrī-śuka uvāca*) Shri Sukha said:

(tattva-jijñāsunā) ***With the intention of knowing the absolute truth*** *(kṣattrā)* ***Vidura put forward*** *(ittham)* ***these*** *(coditaḥ)* ***argumentative questions - as per the previous stanzas - before Maitreya Maharishi.*** *(saḥ muniḥ)* ***That great saint - Maitreya Maharishi -*** *(gata-smayaḥ)* ***devoid of any ego,*** *(bhagavat-cittaḥ)* ***with total concentration of his mind on Shri Hari,*** *(pratyāha)* ***replied to Vidura*** *(smayan iva)* ***bearing a slight pleasing smile.***

Stanza 9

maitreya uvāca
seyaṁ bhagavato māyā
yan nayena virudhyate
īśvarasya vimuktasya
kārpaṇyam uta bandhanam

(maitreyaḥ uvāca) **Maitreya said :**

(vimuktasya) ***That life form which, by itself, is not bound to the Maya Shakti - in fact surpassing the Maya Shakti -*** *(uta)* ***not only*** *(kārpaṇyam)* ***gets pitiably identified with the individual living entity, but also as a result of ignorance,*** *(bandhanam)* ***gets into the practice of attachment / bondage.*** *(yat)* ***That*** *(sā iyam)* ***is because of*** *(bhagavataḥ)* ***the unimaginable enchanting powers*** *(māyā)* ***of the Maya Shakti*** *(īśvarasya)* ***of the Supreme Almighty.*** *(nayena virudhyate)* ***Therefore, this cannot be fitted into the argumentative logic.***

Stanza 10

yad arthena vināmuṣya
puṁsa ātma-viparyayaḥ
pratīyata upadraṣṭuḥ
sva-śiraś chedanādikam

(upadraṣṭuḥ) ***Like the one who is in the dream state of mind feels*** *(sva-śiraś chedanādikam)* ***as if his head is cut off and such other things,*** *(arthena)* ***which in reality*** *(vinā)* ***is not the absolute truth,*** *(yat)* ***similarly*** *(amuṣya puṁsaḥ)* ***the living entity*** *(pratīyate)* ***perceives*** *(ātma-viparyayaḥ)* ***contradiction in***

itself - thereby giving an impression to him that he is a separate identity and thus follows all the complications of desires and connectivity factors. Thus this state of mind arises from the superficial viewing by the living entity and thereby called ignorance.

Stanza 11

yathā jale candramasaḥ
kampādis tat-kṛto guṇaḥ
dṛśyate 'sann api draṣṭur
ātmano 'nātmano guṇaḥ

(candramasaḥ) ***The reflection of the moon*** *(dṛśyate)* ***is so seen*** *(jale)* ***in water*** *(yathā)* ***as if it is*** *(kampa-ādiḥ)* ***quivering one and not firm.***
(tat-kṛtaḥ) ***This is because of the motion of water on its own surface and not of the moon.***
Similarly, *(asan api)* ***though it is not the Supreme consciousness's*** *(guṇaḥ)* ***natural condition*** *(anātmanaḥ)* ***to be a separate identity from the living entity, the individual living entity,*** *(draṣṭuḥ)* ***because of its capacity to look at things and also of its capacity to perceive its individual body,*** *(ātmanaḥ)* ***feels that*** *(guṇaḥ)* ***it exists differently from the Supreme Soul/consciousness.***

Note :

Like the moon in the sky, the reflection of it in the water also does not have the qualities of quivering. Because of the connectivity with water, the reflected image of the moon gives an impression of having the characteristic of quivering.

Similarly, one should perceive the supreme consciousness/soul and also the individual living entity. The individual entities are subjected to the changes due to life and death, and also can perceive in itself as if it is separate. The Supreme consciousness is not subjected to this life and death. How can one eliminate this contradiction afflicted on the individual living entity ? Maitreya Maharishi continues to explain the solution for this.

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TWO

<u>THE INDIVIDUAL ENTITY IS INSEPARABLE FROM THE SUPREME ENTITY</u>

Volume 3, Chapter 7
(Stanzas 12 to 14)

Stanza 12

sa vai nivṛtti-dharmeṇa
vāsudevānukampayā
bhagavad-bhakti-yogena
tirodhatte śanair iha

(saḥ vai) ***The feeling that the individual entity is separate living entity, devoid of the connection with the Supreme Consciousness,*** *(tirodhatte)* ***disappears*** *(iha)* ***in this world*** *(śanaiḥ)* ***very slowly*** *(nivṛtti dharmeṇa)* ***through the process of one's deeds with total submission to Him*** *(vāsudeva anukampayā)* ***by which Shri Vasudeva, the repository of one's consciousness, bestows His compassion*** *(bhagavat bhakti-yogena)* ***and by which one develops total devotion - Bhakti Yoga - towards Him.***

Stanza 13

yadendriyoparāmo 'tha
draṣṭrātmani pare harau
vilīyante tadā kleśāḥ
saṁsuptasyeva kṛtsnataḥ

(yadā) ***When*** *(indriya uparāmaḥ)* ***all the senses get merged/satiated into*** *(pare)* ***that Supreme Consciousness known as*** *(harau)* ***Shri Hari,*** *(draṣṭṛ-ātmani)* ***Who is the Seer and Who inherently resides in everyone,*** *(tadā atha)* ***at that time, instantly,*** *(iva)* ***as if*** *(saṁsuptasya)* ***one had enjoyed very sound sleep,*** *(kleśāḥ)* ***all the miseries*** *(vilīyante)* ***get dissolved***

(kṛtsnataḥ) ***completely.***

Stanza 14

aśeṣa-saṅkleśa-śamaṁ vidhatte
guṇānuvāda-śravaṇaṁ murāreḥ
kutaḥ punas tac-caraṇāravinda-
parāga-sevā-ratir ātma-labdhā

(śravaṇam) ***Listening to*** *(guṇa-anuvāda)* ***and praising the glories and pastimes*** *(murāreḥ)* ***of Shri Krishna*** *(vidhatte)* ***paves the way*** *(aśeṣa-saṅkleśa-śamaṁ)* ***for the destruction of all the miseries.*** *(punaḥ kutaḥ)* ***What else is required other than*** *(ātma-labdhā)* ***getting imbibed in one's mind*** *(tat caraṇa-aravinda parāga-sevā ratiḥ)* ***the spirit of doing the service in the sacred dust of the Lotus Feet of Shri Hari ?***

Note : The content and essence of the above stanza is, it is better to direct one's mind into the listening, praising, and constantly remembering the glories and pastimes of Shri Hari. By doing so, over a period of time, the miseries of the world arising out of the contradictions of perceptions due to want of knowledge, get mitigated. Therefore, one should pursue the total devotion - Bhakti Yoga - towards Shri Hari.

Vidura, through the following six stanzas, expresses his gratitude to Maitreya Maharishi for answering his questions.

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THREE

THE REMOVAL OF THE FEELING OF INDIVIDUAL IDENTITY IS POSSIBLE ONLY THROUGH THE DEVOTIONAL SERVICE TO SRI HARI AND THOSE DEVOTED TO HIM

Volume 3, Chapter 7
(Stanzas 15 to 20)

Stanza 15

vidura uvāca
sañchinnaḥ saṁśayo mahyaṁ
tava sūktāsinā vibho
ubhayatrāpi bhagavan
mano me sampradhāvati

(viduraḥ uvāca) **Vidura said :**

(vibho) ***Hey the Great Soul !*** *(mahyam)* ***All my*** *(saṁśayaḥ)* ***doubts*** *(sañchinnaḥ)* ***have been cut off from the roots*** *(sūkta-asinā)* ***by the sword of the profound and valuable answers*** *(tava)* ***of yours.*** *(bhagavan)* ***Hey the repository of Knowledge !*** *(me manaḥ)* ***My mind*** *(sampradhāvati)* ***now reaches fast*** *(ubhayatra api)* ***to both the principles - meaning thereby the principles as to how the Supreme Almighty is standing alone quite independently and as to how the individual living entity is wandering around in ignorance about its own true nature. Alternatively, one can also interpret this as the individual living entity's connectivity with the Supreme soul, realization of which leads to the release of bondage from the miseries of this world due to ignorance.***

Stanza 16

sādhv etad vyāhṛtaṁ vidvan
nātma-māyāyanaṁ hareḥ
ābhāty apārthaṁ nirmūlaṁ
viśva-mūlaṁ na yad bahiḥ

(vidvan) ***Hey the Knowledgeable One !*** *(vyāhṛtam)* ***You have explained everything in detail*** *(sādhu)* ***in crystal clear manner.*** *(etat)* ***This - the worldly living by the individual entities -***
(ābhāti) ***is thriving and carrying on*** *(ātma māyā ayanam)* ***totally depending upon the Maya Shakti,*** *(hareḥ)* ***of the Supreme Almighty;*** *(apārtham)* ***and in fact segregated from the Reality*** *(nirmūlam)* ***and do not have the existence by its own self.*** *(yat)* ***That is because,*** *(bahiḥ)* ***other than the enchanting Maya***

Shakti, (na) there is nothing (viśva-mūlam) which is the base for this worldly life.

Stanza 17

yaś ca mūḍhatamo loke
yaś ca buddheḥ paraṁ gataḥ
tāv ubhau sukham edhete
kliśyaty antarito janaḥ

(yaḥ ca) The one who is (mūḍha-tamaḥ) totally ignorant of any knowledge - the absolute fool - (yaḥ ca) and the one (buddheḥ) who is very enlightened - the absolutely intelligent (gataḥ) who has surpassed (param) the limits of the intelligence - (tau ubhau) both of them (edhete) lead (sukham) a very peaceful and contented life (loke) in this world. (janaḥ) Those humans (antaritaḥ) who are in between these two categories (kliśyati) fall into miseries.

Note : The persons who are devoid of any clashes in their minds are the ones who are either ignorant or the others who have surpassed all intelligence. These two categories of persons enjoy in their own respective ways in this world . However, those in between these two, that is who are not either fools or who are having incomplete intelligence, always get into doubts and thereby fall into miseries while living in this world. Vidura presents to Maitreya Maharishi that he had put forward before him some doubts because he was not fully knowledgeable.

Stanza 18

arthābhāvaṁ viniścitya
pratītasyāpi nātmanaḥ
tāṁ cāpi yuṣmac-caraṇa-
sevayāhaṁ parāṇude

(pratītasya) Though appealing as if (nātmanaḥ) the consciousness does not exist in the life form, (viniścitya) after having firmly understood (arthābhāvaṁ) that it is not the real truth, (aham) I (parāṇude) shall remove (tām ca api) even that perception of appeal

(yuṣmat caraṇa sevayā) ***through my service at your feet.***

<u>Note</u> : Vidura says that he is convinced that this universe - Prapancham - is a myth and is like a mirage. Despite being so, the perception of it being existing on its own is still remaining. Vidura is telling Maitreya Maharishi that he will remove even that feeling through the service at his pious feet. He now goes on to say as to how to remove this perception through the service of the teacher - Guru.

Stanza 19

yat-sevayā bhagavataḥ
kūṭa-sthasya madhu-dviṣaḥ
rati-rāso bhavet tīvraḥ
pādayor vyasanārdanaḥ

(yatsevayā) ***The sincere service at the feet of the teacher*** *(bhavet)* ***generates in one*** *(tīvraḥ)* ***such a strong and greatest*** *(rati-rāsaḥ)* ***love and devotion*** *(madhu-dviṣaḥ)* ***towards Shri Krishna's*** *(pādayoḥ)* ***lotus feet,*** *(kūṭa-sthasya)* ***Who is ever permanent*** *(bhagavataḥ)* ***and the repository of all the qualities and knowledge,*** *(vyasanārdanaḥ)* ***thus enabling the total mitigation of the miseries of this worldly life.***

Stanza 20

durāpā hy alpa-tapasaḥ
sevā vaikuṇṭha-vartmasu
yatropagīyate nityaṁ
deva-devo janārdanaḥ

(durāpā hi) ***It is extremely rare opportunity for those,*** *(alpa-tapasaḥ)* ***who have not done much penance,*** *(sevā)* ***to be of service*** *(vaikuṇṭha-vartmasu)* ***to such persons who are the pathfinders of ever permanent bliss - Vaikunta loka -*** *(yatra)* ***among whom*** *(jana-ardanaḥ)* ***Lord Shri Krishna,*** *(deva devaḥ)* ***who is the Controller of all the demiGods,*** *(nityam)* ***is being continuously and constantly*** *(upagīyate)* ***praised upon through His glories and pastimes.***

***Note* : With the intention of getting to know more from Maitreya Maharishi, Vidura condenses and presents through the following three stanzas the essence of whatever have been advised to him.**

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FOUR

SUMMARY DESCRIPTION OF VIRAT FORM BY Vidura IN THREE STANZAS TO MAITREYA Maharishi AS UNDERSTOOD BY HIM

Volume 3, Chapter 7 (Stanzas 21 to 23)

Stanza 21

sṛṣṭvāgre mahad-ādīni
sa-vikārāṇy anukramāt
tebhyo virājam uddhṛtya
tam anu prāviśad vibhuḥ

(vibhuḥ) **That Supreme Almighty,** *(agre)* **in the first ever time - or in the beginning -,** *(sṛṣṭvā)* **created** *(anukramāt)* **in an orderly** *(sa-vikārāṇi)* **transformational process** *(mahat-ādīni)* **the principles like Mahat Tattvam etc.,** *(tebhyaḥ)* **from which** *(uddhṛtya)* **manifested** *(virājam)* **the Virat Swaroop and** *(prāviśat)* **entered** *(tam anu)* **into all of them together and simultaneously.**

Stanza 22

tam āhur ādyaṁ puruṣaṁ
sahasrāṅghry-ūru-bāhukam
yatra viśva ime lokāḥ
sa-vikāśaṁ samāsate

(tam) **That Virat Purusha - Virajan -**

(sahasrāṅghry-ūru-bāhukam) ***Who has thousands of legs, thighs and hands,*** *(āhuḥ)* ***is being called as*** *(ādyam)* ***the very first*** *(puruṣam)* ***manifestation.*** *(yatra)* ***From in and through this Purusha, all these*** *(lokāḥ)* ***worlds*** *(sa-vikāśam)* ***spread out*** *(samāsate)* ***and exist without any hurdles.***

Stanza 23

yasmin daśa-vidhaḥ prāṇaḥ
sendriyārthendriyas tri-vṛt
tvayerito yato varṇās
tad-vibhūtīr vadasva naḥ

(daśa-vidhaḥ) ***The ten types*** *(prāṇaḥ)* ***of the powers of life - prana -*** *(sendriyārthendriyaḥ)* ***along with the senses, sense organs, and the base demiGods for each of them;*** *(tri-vṛt)* ***three types of the powers of own self - Satva, Rajas and Tamas,*** *(yasmin)* ***all of which*** *(yataḥ)* ***have been manifested in and through Him,***
(īritaḥ) ***have been described*** *(tvayā)* ***by you in detail.***

(vadasva) ***Please now explain*** *(naḥ)* ***for our benefit*** *(tat-vibhūtīḥ)* ***more about the powers of that Viraj from whom came about*** *(varṇāḥ)* ***all the diversifications of the life forms and the different strata of human beings.***

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FIVE

DETAILED QUESTIONS BY VIDURA TO MAITREYA MAHARISHI REGARDING THE ORDER IN WHICH THE CREATIONS CAME ABOUT

Volume 3, Chapter 7
(Stanzas 24 to 42)

The starting stanza 1 in Chapter 1 of Volume 3, states through the words of Shri Sukha to King Pareekshit in response to the King's questions to him that :

Stanza 1, Chapter 1, Volume 3
śrī-śuka uvāca
evam etat purā pṛṣṭo
maitreyo bhagavān kila
kṣattrā vanaṁ praviṣṭena
tyaktvā sva-gṛham ṛddhimat

"Once, Vidura, who went away, discarding his most prosperous home, to the forests, put forward the similar questions like this to the most knowledgeable Maitreya Maharishi."

Therefore, the discussions between Maitreya Maharishi and Vidura have been presented here similar to the one took place between King Pareekshit and Shri Sukha. Accordingly, the questions put by Vidura have been highlighted one by one from now on till the end of this chapter, to give more emphasis to the similar questions presented by King Pareekshit.

Stanza 24

yatra putraiś ca pautraiś ca
naptṛbhiḥ saha gotrajaiḥ
prajā vicitrākṛtaya
āsan yābhir idaṁ tatam

(yatra) At what different stages (āsan) there came about (prajāḥ) different generation of human beings (putraiḥ ca) along with their sons, (pautraiḥ ca) grandsons, (naptṛbhiḥ) sons of grandsons (gotra-jaiḥ) and subsequent progenies from the same lineage (vicitra ākṛtayaḥ) with different personal characteristics, and (idam) wherein thus this world (tatam) is filled (saha) with all such (yābhiḥ) generations of people.

Stanza 25

prajāpatīnāṁ sa patiś
caklpe kān prajāpatīn
sargāṁś caivānusargāṁś ca
manūn manvantarādhipān

Stanza 26

eteṣāṁapi vamsām ca
vamsyānucaritāni ca
upary adhaś ca ye lokā
bhūmer mitrātmajāsate
teṣāṁ saṁsthāṁ pramāṇaṁ ca
bhūr-lokasya ca varṇaya

(kān) Which all (prajāpatīn) Prajapatis (caklpe) were created (saḥ patiḥ) by Lord Brahma, the father of (prajā-patīnām) the Prajapatis ? (mitra-ātmaja) Hey the son of Mitra ! (varṇaya) Please explain in detail as to :

(sargān ca) the creations in the initial stage;

(anusargān ca) the different divisions of creations in continuity of the same process;

(manūn) the origin of Manus - the original parental beings from whom the humans came about;

(manvantarādhipān) details of each Manvantara Manu who head the respective Manvantara - each Manvantara has four yugas such as Krita, Treta, Dwapara, and Kali. There are such 71 Manvantaras. Each Manu having the span of the human years of 43,20,000 years.

(eteṣāṁapi) the details of the (vamsām ca) lineage of all these people;

(vamsyānucaritani ca) the descriptions in proper sequential order about the biography of each and every one of these persons who came about;

(ye lokāḥ) ***the details of the worlds*** *(āsate)* ***situated*** *(upari)* ***above*** *(bhūmeḥ)* ***the earth*** *(adhaḥ ca)* ***and also below;***

(teṣām) ***the details as to*** *(saṁsthām ca)* ***who all stay in these worlds; and***

(pramāṇam ca) ***the measure and length of*** *(bhūḥ-lokasya)* ***the earthly world.***

Stanza 27

tiryaṅ-mānuṣa-devānāṁ
sarīsṛpa-patattriṇām
vada naḥ sarga-saṁvyūhaṁ
gārbha-sveda-dvijodbhidām

(naḥ vada) ***Please explain to us*** *(sarga saṁvyūham)* ***the various stages of creation such as :***

(tiryak mānuṣa devānām) ***animals, humans and the divine beings etc.,;***

(sarīsṛpa patattriṇām) ***reptiles, birds etc.,;***

(gārbha; sveda; dvija udbhidām) ***those originating through the wombs, through the sweat - perspiration, through the eggs,- twice born, through the seeds etc.***

Stanza 28

guṇāvatārair viśvasya
sarga-sthity-apyayāśrayam
sṛjataḥ śrīnivāsasya
vyācakṣvodāra-vikramam

(vyācakṣva) ***Please explain about*** *(udāra vikramam)* ***the greatest powers*** *(śrīnivāsasya)* ***of Shri Vishnu Bhagavan*** *(sṛjataḥ)* ***which enable the creation*** *(viśvasya)* ***of the universe*** *(guṇaavatāraiḥ)* ***through His various manifestations***

(sarga sthiti apyaya āśrayam) ***resulting in the creation, sustenance and dissolution of them.***

Stanza 29

varṇāśrama-vibhāgāṁś ca
rūpa-śīla-svabhāvataḥ
ṛṣīṇāṁ janma-karmādi
vedasya ca vikarṣaṇam

Stanza 30

yajñasya ca vitānāni
yogasya ca pathaḥ prabho
naiṣkarmyasya ca sāṅkhyasya
tantraṁ mā bhagavat-smṛtam

Stanza 31

pākaṇḍa-patha-vaiṣamyaṁ
pratiloma-niveśanam
jīvasya gatayo yāś ca
yāvatīr guṇa-karmajāḥ

Stanza 32

dharmārtha-kāma-mokṣāṇāṁ
nimittāny avirodhataḥ
vārtāyā daṇḍa-nīteś ca
śrutasya ca vidhiṁ pṛthak

Stanza 33

śrāddhasya ca vidhiṁ brahman
pitṝṇāṁ sargam eva ca
graha-nakṣatra-tārāṇāṁ
kālāvayava-saṁsthitim

Stanza 34

dānasya tapaso vāpi

yac ceṣṭā-pūrtayoḥ phalam
pravāsa-sthasya yo dharmo
yaś ca puṁsa utāpadi

Stanza 35

yena vā bhagavāṁs tuṣyed
dharma-yonir janārdanaḥ
samprasīdati vā yeṣām
etad ākhyāhi ca 'nagha

***(prabho)* Hey the Great Soul ! *(brahman)* Hey the very knowledgeable One ! *(anagha)* Hey the one who has no sins at all ! *(ākhyāhi)* Please explain:**

***(varṇa-āśrama vibhāgān ca)* the methods through which the classifications have been made with regard to the different placements of people *(rūpa śīla-svabhāvataḥ)* basing on their features, prescribed means of observance of customs, and special characteristics;**

***(ṛṣīṇām janma karmādi)* the origin of the saints and their deeds etc.;**

***(vedasya vikarṣaṇam ca)* the divisions of the Vedas;**

***(yajñasya vitānāni ca)* the prescribed customs and methods of - doing worship (Yagnas);**

***(yogasya)* of doing meditational procedure leading one to attain the non dual concept;**

***(naiṣkarmyasya)* of pursuing the path of knowledge (Gyana Yoga) through the saintly deeds;**

***(sāṅkhyasya ca pathaḥ ca)* of the path of Samkhya Yoga (analytical studies particularly the ones prescribed Kapila) bestowing instant results;**

(bhagavat smṛtam tantraṁ vā) ***the path of devotion towards Shri Bhagavan in remembering Him and as advised by Him;***

(pākaṇḍa-patha vaiṣamyam) ***the hurdles faced by those who follow the opposites of what is prescribed in the Vedas and also taking up by them unrighteous means;***

(pratiloma niveśanam) ***the coming up of imperfect and impure class of humans on account of the fall out of improper means of living;***

(jīvasya gatayaḥ yāḥ ca) ***the journeys of the living beings, whatever they are;***

(guṇa karma-jāḥ yāvatīḥ) ***what are the achievements one can inherit through pursuing good qualities and good deeds;***

(dharma artha kāma mokṣāṇām avirodhataḥ nimittāni) ***the path through which one can follow the suitable means without in any way contradicting or compromising the highest principles of righteousness, eke out the right means of livelihood, fulfilling the desires and attainment of salvation - Moksha.***

(vārtāyāḥ) ***the business activities starting from agriculture,*** *(daṇḍa-nīteḥ)* ***the establishment of suitable law and order principles*** *(ca)* ***etc,*** *(śrutasya)* ***the activities matching the prescriptions by the Vedas*** *(ca)* ***etc, and*** *(pṛthak vidhim)* ***all other different methods of following the customs;***

(śrāddhasya vidhim ca) ***the prescribed methods of performing obeisance to the ancestors - Shradhas;***

(pitṝṇām sargam eva ca) ***the origin of the forefathers;***

(saṁsthitim) ***the existence*** *(graha nakṣatra tārāṇām)* ***of the planets, stars and other heavenly bodies*** *(kāla avayava)* ***within the framework of the duration of the flow of time;***

(phalam) ***the resultant benefits*** *(dānasya tapasaḥ)* ***of doing charity, doing penance,*** *(iṣṭā pūrtayoḥ)* ***doing the Yagas - prescribed worships - etc., and creating the lakes, tanks, wells*** *(yat ca)* ***etc.***

(yaḥ) ***also*** *(dharmaḥ)* ***what are the prescribed customs and practices to be followed*** *(pravāsa-sthasya)* ***by a person who had gone to some other place from his own home location;***

(uta) ***not only that,*** *(yaḥ ca)* ***what are the customs to be followed*** *(puṁsaḥ)* ***by a person*** *(āpadi)* ***who is facing danger;***

(yena vā) ***and also about*** *(etat ca)* ***all those deeds by which,*** *(dharma-yoniḥ)* ***the source of all righteousness and the pure knowledge,*** *(bhagavān)* ***Shri Hari*** *(tuṣyet vā)* ***shall become happy and bestow*** *(yeṣām)* ***on them*** *(samprasīdati)* ***His blessings.***

Stanza 36

anuvratānāṁ śiṣyāṇāṁ
putrāṇāṁ ca dvijottama
anāpṛṣṭam api brūyur
guravo dīna-vatsalāḥ

(dvija-uttama) ***Hey the greatest Brahmin !*** *(brūyuḥ)* ***You shall also definitely explain*** *(anāpṛṣṭam api)* ***those concepts which have not even been asked,*** *(śiṣyāṇām)* ***to such pupils*** *(putrāṇām ca)* ***and also the sons*** *(anuvratānām)* ***who are disciplined and obedient,*** *(dīna-vatsalāḥ)* ***as normally done by those kind-hearted*** *(guravaḥ)* ***teachers (Gurus) .***

Stanza 37

tattvānāṁ bhagavaṁs teṣāṁ
katidhā pratisaṅkramaḥ
tatremaṁ ka upāsīran
ka u svid anuśerate

(bhagavan) ***Hey the repository of all the knowledge !*** *(katidhā)* ***How many types of*** *(pratisaṅkramaḥ)* ***dissolutions take place*** *(tattvānām)* ***to the principles of Mahat etc.*** *(teṣām)* ***explained earlier ?*** *(tatra)* ***At that time*** *(ke)* ***who all*** *(upāsīran)* ***worship*** *(imam)* ***this Almighty ?*** *(ke usvit)* ***Who all*** *(anuśerate)* ***follow Him ?***

Stanza 38

puruṣasya ca saṁsthānaṁ
svarūpaṁ vā parasya ca
jñānaṁ ca naigamaṁ yat tad
guru-śiṣya-prayojanam

Stanza 39

nimittāni ca tasyeha
proktāny anagha-sūribhiḥ
svato jñānaṁ kutaḥ puṁsāṁ
bhaktir vairāgyam eva vā

(brūhi) ***Please also explain,*** *(saṁsthānam)* ***the situational existence of*** *(puruṣasya)* ***the Jeevatma - the consciousness in the life form -*** *(svarūpam ca)* ***and also the identity of*** *(parasya ca)* ***the Paramatma - the Supreme Consciousness;***

(jñānam yat) ***also that knowledge*** *(yat ca)* ***which is*** *(naigamam)* ***linked to the Vedas and Upanishads*** *(guru śiṣya prayojanam)* ***which helps progressively to unite the teacher and the disciple;***

(nimittāni) ***also everything*** *(proktāni)* ***that have been explained*** *(tasya)* ***for the purpose of such knowledge*** *(sūribhiḥ)* ***by the knowledgeable persons*** *(iha)* ***in this world.***

(anagha) ***Hey the one without any sins !*** *(kutaḥ)* ***How*** *(puṁsām)* ***the humans can derive*** *(jñānam)* ***knowledge,*** *(bhaktiḥ)* ***devotion,*** *(vairāgyam eva vā)* ***and develop detachment from worldly matters*** *(svataḥ)* ***all by themselves - without the advice of the teacher ?***

Stanza 40

etān me pṛcchataḥ praśnān
hareḥ karma-vivitsayā
brūhi me 'jñasya mitratvād
ajayā naṣṭa-cakṣuṣaḥ

(etān praśnān) ***These questions*** *(pṛcchataḥ)* ***have been put forward*** *(me)* ***by me*** *(karma vivitsayā)* ***with the intention of knowing the deeds of creation work etc*** *(hareḥ)* ***of Sri Hari.*** *(brūhi)* ***Please answer my questions*** *(me)* ***in the capacity of my*** *(mitratvāt)* ***friend*** *(ajñasya)* ***as I am ignorant and*** *(naṣṭa-cakṣuṣaḥ)* ***have lost the inner sight*** *(ajayā)* ***due to the influence of the Maya Shakti.***

Stanza 41

sarve vedāś ca yajñāś ca
tapo dānāni cānagha
jīvābhaya-pradānasya
na kurvīran kalām api

(anagha) ***Hey the one who has no sins !*** *(sarve)* ***Without leaving even a single one one,*** *(meaning without any exception)* ***all*** *(vedāḥ ca)* ***the Vedas,*** *(yajñāḥ ca)* ***Yajnas,*** *(tapaḥ dānāni ca)* ***penances, charity work etc., as far as their derivative results are concerned,*** *(na kurvīran)* ***do not mitigate*** *(kalām api)* ***even the slightest part*** *(jīva abhaya pradānasya)* ***of the fear about the worldly life.***

Stanza 42

śrī-śuka uvāca
sa ittham āpṛṣṭa-purāṇa-kalpaḥ
kuru-pradhānena muni-pradhānaḥ
pravṛddha-harṣo bhagavat-kathāyāṁ
sañcoditas taṁ prahasann ivāha

(śrī-śuka uvāca) ***Sri Sukha said:***

(saḥ) He - Maitreya Maharishi - , (purāṇa-kalpaḥ) who is knowledgeable about the Puranas, (muni-pradhānaḥ) the greatest among the Saints, (āpṛṣṭa) was asked thus (kuru-pradhānena) by Vidura (sañcoditaḥ) and hence got prompted and infused (bhagavat kathāyām) about the glories and pastimes of Bhagavan. He, (prahasan iva) beautifully smiling and (pravṛddha harṣaḥ) satiated with extreme happiness, (āha) started replying (tam) to Vidura.

This concludes Chapter 7, of Volume 3 of Srimad Bhagavatam

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Hari Om

PREFACE TO CHAPTER 8

In fact the actual contents of Srimad Bhagavatam is getting espoused by Maitreya Maharishi from this chapter onwards as answers to the questions put before him by Vidura. This setting is being explained by Shri Sukha to King Pareekshit as the main discourse is going on between them.

Maitreya Maharishi explains in detail about Sankarshana Murthi (Adi Sesha) on whose bed-like coiled body Shri Vasudeva had taken position in the lying posture.

He also further explains as to how Sanaka saints, curious to know about the concepts of the great scripture, Srimad Bhagavatam, from Sankarshana Murthi and how this great knowledge passed on from each of them down till Maitreya Maharishi and then to Vidura.

Thereafter, Maitreya Maharishi goes on to explain the origin of the universe starting with Brahma. The origin of Brahma Deva and his research as to His own origin etc. are matters of philosophical interest. Brahma realises that He Himself is linked to that Adi Purusha (Sri Hari) without Whom nothing

can happen. In fact Sri Hari Himself is the cause factor of creation work. Brahma Deva is only an instrument. The chapter is so interesting as to the unfolding one by one with regard to the creation.

HARI OM

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<u>CONTENTS</u>

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ONE

THE RELEVANCE OF VIDURA AND MAITREYA MAHARISHI

VOLUME 3, CHAPTER 8
(Stanzas 1 and 2)

Stanza 1

maitreya uvāca
sat-sevanīyo bata pūru-vaṁśo
yal loka-pālo bhagavat-pradhānaḥ
babhūvithehājita-kīrti-mālāṁ
pade pade nūtanayasy abhīkṣṇam

(maitreyaḥ uvāca) **Maitreya Maharishi said:**

(bata) Hey ! (pūru-vaṁśaḥ) The royal dynasty of Puru (sat-sevanīyaḥ) always wishes and works for the welfare of good people. (yat) That is because, (loka-pālaḥ) the Yama Dharmaraja, (bhagavat-pradhānaḥ) who considers Sri Bhagavan as the only One important, (babhūvitha) has taken birth in your form (in the form of Vidura) (iha) in this dynasty.
(ajita kīrti-mālām) Through him - through Vidura as well as Puru dynasty - the praises and glories of Sri Bhagavan (nūtanayasi) get renewed afresh again and again (pade pade) progressively (abhīkṣṇam) in a big way.

Note:

Through stanza 20 in Chapter 5, Volume 3, Maitreya Maharishi had reminded Vidura that he was none other than Yama Dharma Raja who had taken birth in Puru Dynasty due to a curse of a saint (Mandavya). This has to be connected with that statement and also the fact that the very dynasty became so famous for taking care of good people and

also contributing continuously towards the service of Shri Bhagavan always and at all times because of Yama Dharmaraja himself taking birth in that dynasty.

Stanza 2

so 'haṁ nṛṇāṁ kṣulla-sukhāya duḥkhaṁ
mahad gatānāṁ viramāya tasya
pravartaye bhāgavataṁ purāṇaṁ
yad āha sākṣād bhagavān ṛṣibhyaḥ

(kṣulla sukhāya) **For the enjoyment of little pleasures,** *(gatānām)* **people acquire** *(mahat)* **biggest** *(duḥkham)* **miseries.** *(viramāya)* **In order to redeem** *(tasya)* **such** *(nṛṇām)* **people - from such miseries -** *(bhagavān)* **Bhagavan** *(sākṣāt)* **Himself** *(āha)* **had prescribed and advised** *(yat)* **that** *(purāṇam)* **Mahapurana** *(bhāgavatam)* **known as Srimad Bhagavatam to the saints - Rishis.** *(saḥ aham)* **That me - one of such saints -** *(pravartaye)* **is going to start the discourse about it.**

<u>Note:</u>

After praising Vidura and thanking him for putting forward very profound questions - through the previous chapters - Maitreya Maharishi says that the answers to all that Vidura wanted to know through his questions contain in Srimad Bhagavatam. Therefore, he says that he will discourse the entire Srimad Bhagavatam itself as answers to his questions.

In any case, Sri Bhagavan Himself, keeping the welfare of the people of the world in His mind, had advised the saints earlier this Srimad Bhagavatam. Maitreya Maharishi further says that he had learnt and grasped this Mahapurana, as a saint, as per the prescribed manners and customs.

Through the following seven stanzas, it is explained as to how Shri Bhagavan - through which form and shape - made known this Mahapurana of Srimad Bhagavatam from saint

to saint in an orderly manner and how Maitreya Maharishi grasped its contents.

TWO

THE TRADITIONAL HANDING DOWN OF KNOWLEDGE FROM BHAGAVAN DOWN THE LINE

VOLUME 3, CHAPTER 8
(Stanzas 3 to 9)

The knowledge about Srimad Bhagavatam has been handed down from Shri Bhagavan Himself in an orderly manner from one to the other. There is nothing anywhere other than Him. Sri Sankarshana (Adi Sesha) is also His own form only. Therefore in different forms the knowledge has been spread out for the benefit of people keeping their welfare in mind. The following seven stanzas deal with this area as to the order in which this great knowledge has been handed down till Maitreya Maharishi.

Shri Krishna Himself, before His departure from this world, had told Uddhava, his closest friend and aide that Maitreya Maharishi shall explain the concepts of Srimad Bhagavatam to Vidura. These have been detailed earlier.

Stanza 3

āsīnam urvyāṁ bhagavantam ādyaṁ
saṅkarṣaṇaṁ devam akuṇṭha-sattvam
vivitsavas tattvam ataḥ parasya
kumāra-mukhyā munayo ’nvapṛcchan

(kumāra mukhyāḥ) **The greatest Sanaka** *(munayaḥ)* **saints** *(vivitsavaḥ)* **with the intention of knowing** *(tattvam)* **the principles - tattvas - about Sri Vasudeva seated/positioned** *(ataḥ)* **above the Sankarshana Murthi (Adi Sesha);**

(anvapṛcchan) ***approached Sankarshana Murthi and humbly submitted their questions with lot of curiosity.***

(saṅkarṣaṇam) ***That Sankarshana Moorti,*** *(āsīnam)* ***who is stationed*** *(urvyām)* ***in the worlds deep below the earth,*** *(bhagavantam)* ***bestowed with all the prosperities and good qualities,*** *(ādyam devam)* ***the one who came about in the initial stages,*** *(akuṇṭha-sattvam)* ***having the knowledge par excellent -*** *(parasya)* ***above whom Sri Vasudeva is situated.***

Note : Sankarshana Moorti or Adi Sesha, the thousand headed serpent upon whom Srihari stays in lying position is part and parcel of Sri Hari. It was Sankarshana who acquired the knowledge of Srimad Bhagavatam - he is no less than Sri Hari Himself. Therefore, Sanaka saints approached him with the intention of knowing about that great Mahapurana.

Stanza 4

svam eva dhiṣṇyaṁ bahu mānayantaṁ
yam vāsudevābhidham āmananti
pratyag-dhṛtākṣāmbuja-kośam īṣad
unmīlayantaṁ vibudhodayāya

That Sankarshana Moorthi, *(āmananti)* ***who follows*** *(yam)* ***the One*** *(vāsudeva abhidham)* ***named as "Vasudeva" - the One who stays within -;***

(svam eva) ***and Who is connected with him*** *(dhiṣṇyam)* ***and on Whom he is depending upon;***

(mānayantam) ***the One about Whom he worships*** *(bahu)* ***during his meditation;***

(unmīlayantam) ***and such that Sankarshana Murthi was already in readiness to expand*** *(vibudha udayāya)* ***the curiosity of the very knowledgeable Sanaka saints*** *(īṣat)* ***little more, like the gradual expansion*** *(pratyak-dhṛta-akṣa ambuja-kośam)* ***of***

the lotus bud firmly rooted within the hearts known as the inner realization.

- To such a Sankarshana Moorti the Sanaka saints placed their questions very humbly - .

Note : ***These stanzas explain as to the special characteristics of Sankarshana Murthi and how eager he was to enunciate the greatest principles about Sri Vasudeva in the hearts of the Sanaka saints.***

Stanza 5

svardhuny-udārdraiḥ sva-jaṭā-kalāpair
upaspṛśantaś caraṇopadhānam
padmaṁ yad arcanty ahi-rāja-kanyāḥ
sa-prema nānā-balibhir varārthāḥ

Stanza 6

muhur gṛṇanto vacasānurāga-
skhalat-padenāsya kṛtāni taj-jñāḥ
kirīṭa-sāhasra-maṇi-praveka-
pradyotitoddāma-phaṇā-sahasram

Note : These two stanzas explain the special characteristics of the Sanaka Saints. Also it adds to the presentation about Sankarshana Moorti and his relevance.

To that Sankarshana Moorthi, *(arcanti)* ***who had just been worshipped by*** *(ahi-rāja kanyāḥ)* ***the daughters of the various serpent Kings*** *(vara-arthāḥ)* ***with the intention of bestowing from him the boon to get good husbands*** *(sa-prema nānā balibhiḥ)* ***for which they placed on his feet, with full devotion,*** *(yat)* ***whatever materials they brought with them;***

To that Sankarshana Moorthi, *(caraṇa-upadhānam)* ***on whose holy feet the above offerings like*** *(padmam)* ***the beautiful lotus flowers*** *(svardhunī-uda ārdraiḥ)* ***were moistened with the water***

of the heavenly Ganges which made wet (sva-jaṭākalāpaiḥ) the thickly flowing hairs of the Sanak saints - because of they bowing their heads at his feet;

To that Sankarshana Moorthi, (gṛṇantaḥ) in front of whom the Sanaka saints praised (muhuḥ) repeatedly (vacasā) through their words (anurāga skhalat-padena) stumbled with utmost love and devotion, (kṛtāni) the glories and the great deeds (asya) of that Shri Bhagavan (tat-jñāḥ) about which they were very consciously knowledgeable;

To that Sankarshana Moorthi,(kirīṭa sāhasra maṇi-praveka — pradyotita uddāma phaṇā sahasram) whose crowns placed on his thousands of hoods were studded with precious stones the reflections of which were radiating all over;

the Sanaka saints placed their questions very humbly.

Stanza 7

proktaṁ kilaitad bhagavattamena
nivṛtti-dharmābhiratāya tena
sanat-kumārāya sa cāha pṛṣṭaḥ
sāṅkhyāyanāyāṅga dhṛta-vratāya

(etat) This Srimad Bhagavata Mahapurana (proktam kila) was advised (tena) by that Sankarshana, (bhagavattamena) who was very knowledgeable, (sanat-kumārāya) to Sanaka saints, (nivṛtti dharma-abhiratāya) who were the top most as far as the Nivritti Marga was concerned - who were totally detached from the worldly matters and concentrated only on the praises of Sri Hari -. (aṅga) Hey Vidura ! The same was (āha) further advised (saḥ ca) by Sanaka Saints (sāṅkhyāyanāya) to saint Sankhyayana (pṛṣṭaḥ) on being asked specifically, (dhṛta-vratāya) who undertook a vow to know about Srimad Bhagavatam.

Note : Stanzas 7, 8, 9 explain as to how this knowledge transgressed from Sankarshana to Sanaka saints, from

Sanaka saints to Sankhyayana, from Sankhyayana to Parasara and from Parasara to Maitreya Maharishi.

Stanza 8

sāṅkhyāyanaḥ pāramahaṁsya-mukhyo
vivakṣamāṇo bhagavad-vibhūtīḥ
jagāda so 'smad-gurave 'nvitāya
parāśarāyātha bṛhaspateś ca

(sāṅkhyāyanaḥ) ***That Sankhyayana,*** *(pāramahaṁsya-mukhyaḥ)* ***who was the greatest in pursuing the principles of the Paramahamsas,*** *(vivakṣamāṇaḥ)* ***wishing to propagate*** *(bhagavat-vibhūtīḥ)* ***the prosperous qualities of Sri Bhagavan, advised Srimad Bhagavata Mahapurana*** *(anvitāya)* ***to his disciple*** *(parāśarāya)* ***Parasara saint*** *(asmat gurave)* ***who was also my - Maitreya Maharishi's - teacher. Sankhyana saint*** *(jagāda)* ***advised*** *(atha bṛhaspateḥ ca)* ***thereafter this great scripture to the saint Brihaspati also.***

Stanza 9

provāca mahyaṁ sa dayālur ukto
muniḥ pulastyena purāṇam ādyam
so 'haṁ tavaitat kathayāmi vatsa
śraddhālave nityam anuvratāya

(uktaḥ) ***As detailed*** *(pulastyena)* ***by saint Pulastya,*** *(dayāluḥ)* ***the kind hearted*** *(saḥ muniḥ)* ***that Parasara saint*** *(provāca)* ***advised*** *(mahyam)* ***to me*** *(ādyam)* ***this very first and the foremost*** *(purāṇam)* ***Mahapurana.*** *(vatsa)* ***Hey my beloved disciple !*** *(saḥ aham)* ***I, having acquired such knowledge,*** *(kathayāmi)* ***shall explain*** *(tava)* ***to you,*** *(śraddhālave)* ***the one who is very attentive, faithful*** *(nityam)* ***and always*** *(anuvratāya)* ***being with me as a disciple,*** *(etat)* ***about this - Srimad Bhagavatam.***

Note : ***There is a reference to the words "****pulastyena uktaḥ* ***" in the above stanza. There is an indicative story here. Saint***

Parasara got very much angered with the entire demons because they killed and ate his father, sage Shakti. Therefore, he made detailed preparations to ensure that all the demons are annihilated. However, as per the advice of saint Vasistha, he withdrew himself from this venture, as the saint advised Parasara that the demons are the progenies of the saint Pulastya. He further told Parasara that in order to get the blessings of saint Pulastya he should not annihilate all the demons. Conceding to the advice of saint Vasistha, saint Parasara did not go ahead with his proposed action. Because of this action on the part of saint Parasara, saint Pulastya became very happy. He blessed saint Parasara with the boon that saint Parasara shall be indebted to preach and discourse the great Mahapurana Srimad Bhagavatam. Thus, the great saint Parasara became the divine preacher of Srimad Bhagavatam. From such a great saint Prasara, the knowledge was handed down to Maitreya Maharishi.

Therefore, saint Maitreya Maharishi says that the knowledge of this ancient scripture Srimad Bhagavata Mahapurana was handed down from Sankarshana to Sanaka saints, from Sanaka saints to Sankhyayana saint, from Sankhyayana saint to saint Parasara, and from Parasara to Maitreya Maharishi. Now Maitreya Maharishi is going to espouse the contents of Srimad Bhagavata Mahapurana to Vidura. This is the background setting as to how Maitreya Maharishi became knowledgeable and competent to explain the concepts to Vidura.

From the next stanza onwards, Maitreya Maharishi starts explaining the answers to the questions put by Vidura one by one.

The next stanza is going to be the origin and growth of the sacred lotus and, thereafter, the coming up of Lord Brahma.

THREE

WHAT EXISTED EVEN BEFORE NOTHING WAS THERE - AND HOW THE PROCESS OF CREATION STARTED ?

VOLUME 3, CHAPTER 8
(Stanzas 10 to 15)

Stanza 10

udāplutaṁ viśvam idaṁ tadāsīd
yan nidrayāmīlita-dṛṅ nyamīlayat
ahīndra-talpe 'dhiśayāna ekaḥ
kṛta-kṣaṇaḥ svātma-ratau nirīhaḥ

(idam viśvam) When this entire universe - or all the worlds put together, (yat) once earlier, (uda āplutam āsīt) was immersed in the water of dissolution - Mahapralaya -, (tadā) at that time, (ekaḥ) the single and the only one entity known as Shri Narayana, (kṛta-kṣaṇaḥ) being in His own assimilated self (sva-ātma-ratau) and merged in the joyful potency within Himself, (nirīhaḥ) without having to do anything in particular externally, (adhiśayānaḥ) positioning Himself in the lying down posture (ahi-indra talpe) upon the bed, unending and without any beginning, of Adi Sesha - Sankarshana Moorti -, (amīlita dṛk) along with all the inherent unmanifested conscious energies and powers concealed within Himself, (nidrayā) was in His Yoga nidra (nyamīlayat) with His eyes closed- though in sleeping position, but conscious from within, eyes slightly open -.

Note : When there was nothing, the only one single entity with all its inherent powers and energies was there in an unmanifested conscious stage. It or He was Sriman Narayana, who is present everywhere in the manifested world, uninterrupted and unhindered, and who shall be there forever, without beginning or the end as to Its or His comprehension by anyone, and shall remain in the state described above during the time of dissolution of everything.

Stanza 11

so ’ntaḥ śarīre ’rpita-bhūta-sūkṣmaḥ
kālātmikāṁ śaktim udīrayāṇaḥ
uvāsa tasmin salile pade sve
yathānalo dāruṇi ruddha-vīryaḥ

(saḥ) ***That very first and ever existing Adi Narayan Moorti,*** *(arpita bhūta sūkṣmaḥ)* ***along with the subtle powers of every material element*** *(antaḥ śarīre)* ***assimilated within Himself;*** *(udīrayāṇaḥ)* ***powerfully empowered with*** *(śaktim)* ***the energy*** *(kāla-ātmikām)* ***of the force of time;*** *(yathā)* ***as if*** *(dāruṇi)* ***the wood which has the*** *(analaḥ)* ***power of fire*** *(ruddha-vīryaḥ)* ***inherent and concealed in itself;*** *(uvāsa)* ***stayed like this*** *(sve pade)* ***in His self occupied stage*** *(tasmin salile)* ***in the causative factor of water.***

Stanza 12

catur-yugānāṁ ca sahasram apsu
svapan svayodīritayā sva-śaktyā
kālākhyayāsādita-karma-tantro
lokān apītān dadṛśe sva-dehe

(catuḥ yugānām sahasram ca) ***Till the time of thousand quadruple milleniums, as a measure of the flow of time - Chatur Yugas classified into four periods known as Krita, Treta, Dwapara and Kali; and such thousand periods of four each -*** *(svapan)* ***the Bhagavan - with reference to Shri Narayana - remained as such in his sleep - Yoga Nidra -*** *(svayā)* ***with the power of consciousness and energy*** *(apsu)* ***within the water.***

(udīritayā) ***With the predetermined awakening process already ingrained thereto,*** *(kāla-ākhyayā)* ***as the passage of time effectively taking place and its power thereof, at a particular point of time,*** *(sva-śaktyā)* ***with His own energy*** *(āsādita karma-tantraḥ)* ***when it was possible to do certain action originating from Himself,*** *(dadṛśe)* ***the Bhagavan saw*** *(lokān)* ***the various worlds*** *(apītān)* ***assimilated*** *(sva-dehe)* ***within Him.***

Stanza 13

tasyārtha-sūkṣmābhiniviṣṭa-dṛṣṭer
antar-gato 'rtho rajasā tanīyān
guṇena kālānugatena viddhaḥ
sūṣyaṁs tadābhidyata nābhi-deśāt

(artha sūkṣma abhiniviṣṭa-dṛṣṭeḥ) ***With His attention focused on the subtle material elements,*** *(antaḥ-gataḥ)* ***the inherent*** *(tanīyān)* ***utmost subtle*** *(arthaḥ)* ***material element*** *(tasya)* ***of that Bhagavan,*** *(kāla-anugatena)* ***depending upon the due course of time,*** *(rajasā guṇena)* ***due to the impact of the quality of Rajas,*** *(viddhaḥ)* ***sprouted*** *(sūṣyan)* ***with the energetic force,*** *(nābhi-deśāt)* ***through the navel area*** *(tadā)* ***and*** *(abhidyata)* ***then came out.***

Stanza 14

sa padma-kośaḥ sahasodatiṣṭhat
kālena karma-pratibodhanena
sva-rociṣā tat salilaṁ viśālaṁ
vidyotayann arka ivātma-yoniḥ

(saḥ) ***That subtle material element*** *(ātma-yoniḥ)* ***sprouting from Shri Bhagavan was illuminating*** *(arkaḥ iva)* ***like the sun*** *(viśālam)* ***the vastly spread out*** *(tat salila)* ***Pralaya water*** *(vidyotayan)* ***brightening up*** *(sva-rociṣā)* ***with its own effulgence and*** *(kālena)* ***due to the flow of the course of time*** *(karma pratibodhanena)* ***meant to awaken the principles of the inherent life forms,*** *(sahasā)* ***suddenly turned out*** *(padma-kośaḥ)* ***and appeared as a bud of lotus and*** *(udatiṣṭhat)* ***came up above the water surface.***

Stanza 15

tal loka-padmaṁ sa u eva viṣṇuḥ
prāvīviśat sarva-guṇāvabhāsam
tasmin svayaṁ vedamayo vidhātā

svayambhuvaṁ yaṁ sma vadanti so 'bhūt

(sarva guṇa-avabhāsam) ***Into that lotus bud, which was the container of the life generating capacity of all the worlds, and the reflector of all the material and energy characteristics -***
(tat loka padmam) ***the necessary material elements etc, for the creation of the life forms -*** *(saḥ viṣṇuḥ eva)* ***which sprouted out from the cause factor of Himself, that Vishnu*** *(prāvīviśat)* ***entered and spread into it simultaneously, fully and completely.***

(u tasmin) ***Oh what a wonder ! From within that - flowering Lotus bud -*** *(svayam)* ***automatically and naturally*** *(abhūt)* ***self generated and appeared*** *(saḥ)* ***that divine personality*** *(veda-mayaḥ)* ***who is known as the personification of all the Vedas,*** *(vidhātā)* ***the creator,*** *(yam)* ***and also as the one who appeared on His own and*** *(vadanti sma)* ***described as*** *(svayam-bhuvam)* ***self-born - Swayambhu - that is Lord Brahma.***

Note : ***During the end of the previous dissolution of all the worlds, the previous Lord Brahma also got assimilated with Shri Narayana. Now, in the starting of the next creation Lord Brahma appears through Sri Narayana's lotus flower originated from his navel. Therefore, this Kalpa - the new millennium as a measure of the flow of time, classified into four periods known as Krita, Treta, Dwapara and Kali - is known as*** *"Pādmam"* ***- the one originated from the lotus flower. In this*** *Pādma* ***Kalpa, Lord Brahma got four faces. The next stanza explains as to how Lord Brahma got four faces.***

FOUR

HOW LORD BRAHMA GOT FOUR FACES AND HIS HELPLESSNESS TO KNOW ABOUT HIS ORIGIN

VOLUME 3, CHAPTER 8
(Stanzas 16 to 17)

Stanza 16

tasyāṁ sa cāmbho-ruha-karṇikāyām
avasthito lokam apaśyamānaḥ
parikraman vyomni vivṛtta-netraś
catvāri lebhe ’nudiśaṁ mukhāni

(avasthitaḥ) ***Seated in the middle portion*** *(tasyām ca)* ***of the same*** *(ambhaḥ ruha-karṇikāyām)* **lotus bud geting still opened up,** *(saḥ)* ***that Lord Brahma,*** *(apaśyamānaḥ)* ***not being able to see*** *(lokam)* ***the worlds around Him,*** *(parikraman)* ***turned his neck around*** *(vivṛtta-netraḥ)* **looking through his moving eyes** *(vyomni)* **in the space,** *(lebhe)* **got** *(catvāri)* ***four*** *(mukhāni)* ***faces*** *(anudiśam)* ***according the directions he looked at.***

Stanza 17

tasmād yugānta-śvasanāvaghūrṇa-
jalormi-cakrāt salilād virūḍham
upāśritaḥ kañjam u loka-tattvaṁ
nātmānam addhāvidad ādi-devaḥ

(upāśritaḥ) ***Despite being stationed*** *(kañjam u)* ***in the lotus,*** *(virūḍham)* ***sprouted from within*** *(tasmāt)* ***that*** *(salilāt)* ***water,*** *(yuga-anta śvasana avaghūrṇa jala ūrmi-cakrāt)* ***continuously bouncing with the high waves due to the force of the powerful wind/air over a long period of time extending to the end of the millennium,*** *(ādi-devaḥ)* ***Lord Brahma, the first ever divine demigod,*** *(na avidat)* ***could not at all comprehend*** *(loka-tattvam)* ***either about the hidden principles revolving around the creation of the worlds or*** *(ātmānam)* ***even about Himself*** *(addhā)* ***in real terms.***

<u>Note :</u> The knowledge and the ability to do the creation work for Lord Brahma are to be derived by Him through the worship of Shri Narayana. He Himself did not have this

knowledge and ability. It has been shown very clearly through the above stanza this situation of Lord Brahma.

The first ever demigod, Lord Brahma, despite being the very first one in the divine characteristic, being Himself the personification of all the Vedas, and also being the repository of all the knowledge, had to depend on the Bhakti Yoga - devotional approach - to enable the brightening up of his knowledge within Him upon removing the curtain of ignorance.

Through the following three stanzas the inquisitive thought processes passed through the mind of Lord Brahma have been explained.

FIVE

LORD BRAHMA'S INQUISITIVENESS TO KNOW ABOUT HIS OWN ORIGIN

VOLUME 3, CHAPTER 8
(Stanzas 18 to 20)

Stanza 18

ka eṣa yo 'sāv aham abja-pṛṣṭha
etat kuto vābjam ananyad apsu
asti hy adhastād iha kiñcanaitad
adhiṣṭhitaṁ yatra satā nu bhāvyam

(kaḥ) **Who is** *(yaḥ asau)* **this Me,** *(eṣaḥ aham)* **being like this,**
(abja-pṛṣṭhe) **seated in the lotus flower ?** *(kutaḥ vā)* ***From where***
came about *(etat abjam)* **this lotus flower,**
(ananyat) **standing alone** *(apsu)* ***in the water ?***

(kiñcana asti hy) ***There must be something*** *(iha)* ***around here.***
(etat) **This** *(adhiṣṭhitaṁ)* ***must be depending upon*** *(yatra)*
something, *(satā bhāvyam)* ***and that must be existing***
(adhastād) ***deep inside;*** *(nu)* ***definite.***

Stanza 19

sa ittham udvīkṣya tad-abja-nāla-
nāḍībhir antar-jalam āviveśa
nārvāg-gatas tat-khara-nāla-nāla-
nābhiṁ vicinvaṁs tad avindatājaḥ

(saḥ ajaḥ) ***That Brahma Deva,*** *(udvīkṣya)* ***pondering*** *(ittham)* ***like this,*** *(āviveśa)* ***entered*** *(* *antaḥ-jalam* ***) into the water*** *(tat abja nāla nāḍībhiḥ)* ***through the holes of the stem of the lotus flower.*** *(vicinvan)* ***He searched and searched very long way into it as to find*** *(tat-khara-nāla nāla nābhim)* ***the source of origin of the stem of the lotus flower,*** *(na avindata)* ***but could not find*** *(tat)* ***it*** *(arvāk-gataḥ)* ***despite going through so deeply.***

Stanza 20

tamasy apāre vidurātma-sargaṁ
vicinvato 'bhūt sumahāṁs tri-ṇemiḥ
yo deha-bhājāṁ bhayam īrayāṇaḥ
parikṣiṇoty āyur ajasya hetiḥ

(vidura) ***Hey Vidura !*** *(su-mahān)* ***Very many long*** *(tri-nemiḥ)* ***tridimensional periods*** *(abhūt)* ***passed away*** *(vicinvataḥ)* ***for Lord Brahma as he went on researching about*** *(ātma-sargam)* ***the source of His own origin*** *(apāre)* ***through the unending*** *(tamasi)* ***darkness. As you know,*** *(yaḥ)* ***such periods known as the flow of eternal time,*** *(hetiḥ)* ***is equated with the weapon of wheel*** *(ajasya)* ***of Lord Vishnu*** *(īrayāṇaḥ)* ***generating*** *(bhayam)* ***fear*** *(deha-bhājām)* ***in the mortals*** *(parikṣiṇoti)* ***as it diminishes away*** *(āyuḥ)* ***their period of life.***

***Note :** The depletion of time has been poetically equated with the lifespan of humans which is about hundred years. Such multi dimensional periods had passed away for Lord Brahma in his research to find out about His own origin leading to no results.*

Lord Brahma, the four faced divine being, researched about His own source for a very long period looking externally without leading him to any positive clues. The following two stanzas deals with the success of Lord Brahma in finding about His source once he became introvert in His research.

SIX

HOW INTROSPECTION FROM WITHIN HELPED LORD BRAHMA TO REALIZE THE TRUTH ?

VOLUME 3, CHAPTER 8
(Stanzas 21 to 22)

As long as Brahma Deva was searching for the causative factors outside, He did not succeed in coming to any positive conclusion. However, once He concentrated on His own self internally through the Samadhi Yoga, he started realizing that the origin of everything is in His own heart.

These two stanzas explain his efforts getting diverted from outside search to inside focus. What He saw inside His own heart is explained so beautifully subsequently.

Stanza 21

tato nivṛtto 'pratilabdha-kāmaḥ
sva-dhiṣṇyam āsādya punaḥ sa devaḥ
śanair jita-śvāsa-nivṛtta-citto
nyaṣīdad ārūḍha-samādhi-yogaḥ

(apratilabdha-kāmaḥ) ***On account of not being able to achieve what He wished,*** *(saḥ devaḥ)* ***that Lord Brahma,*** *(nivṛttaḥ)* ***withdrew Himself*** *(tataḥ)* ***from those efforts*** *(punaḥ)* ***and once again*** *(āsādya)* ***seated Himself on*** *(sva-dhiṣṇyam)* ***His own place.***

(jita-śvāsa nivṛtta) ***Exercising the breath control (Pranayama) and firmly consolidating Himself*** *(śanaiḥ)* ***thereafter very***

slowly, *(ārūḍha samādhi-yogaḥ)* ***He resorted to the intensive Samadhi Yoga - deep meditation -,*** *(nyaṣīdat)* ***and sat still at that position.***

Stanza 22

kālena so 'jaḥ puruṣāyuṣābhi-
pravṛtta-yogena virūḍha-bodhaḥ
svayaṁ tad antar-hṛdaye 'vabhātam
apaśyatāpaśyata yan na pūrvam

(saḥ ajaḥ) **That Brahma Deva,** *(abhipravṛtta yogena)* **due to the practice of intense and prolonged Samadhi Yoga** *(puruṣa-āyuṣā kālena)* **extending upto hundred years - equating with human life - ,** *(virūḍha bodhaḥ)* **having attained self realization,** *(apaśyata)* **could see** *(tat)* **the one** *(avabhātam)* **manifested** *(antaḥ-hṛdaye)* **within His heart** *(svayam)* **by its own self** *(pūrvam yat)* **the one** *(na apaśyata)* **which He did not see earlier.**

SEVEN

LORD BRAHMA'S REALIZATION ABOUT THE TRUTH FROM WITHIN HIMSELF AND HIS PERCEPTION OF SHRI VASUDEVA

VOLUME 3, CHAPTER 8 (Stanzas 23 to 31)

After His failure to find the causative factor and the origin of Himself by searching externally, Lord Brahma turned inward. His deep introspection through meditation made Him realize that the causative factor of His own origin and also of everything is from within.

The nine stanzas below tell us descriptively the form and shape of the Truth as perceived by Lord Brahma, so beautifully and philosophically presented in the scripture.

This is considered as the causative form of creation from where even Lord Brahma evolved.

Stanza 23

mṛṇāla-gaurāyata-śeṣa-bboara-
paryaṅka ekaṁ puruṣaṁ śayānam
phaṇātapatrāyuta-mūrdha-ratna-
dyubhir hata-dhvānta-yugānta-toye

(Brahma Deva saw)** (puruṣam) **that Manifested Personality (Purusha);

*(śayānam) **in His lying position,** (ekam) **being alone on His own - meaning nothing other than Him -***

*(mṛṇāla gaura āyata śeṣa-bboara paryaṅke) **on the bed, which was wrangled and layered all over resembling the pure soft and white lotus stem pipes;***

of the body of Adi Sesha (also known as Sankarshana);

*(āyuta mūrdha ratna dyubhiḥ) **whose serpent hood heads radiated the dangling brightness coming from the pearls studded on to them;***

*(phaṇa-ātapatra) **appearing as decorated umbrellas made of the serpent hoods over that Manifested Personality (Purusha);***

*(hata-dhvānta yuga-anta toye) **and destroying the darkness of the great ocean of Prayala water - referring to the dark water of dissolution as existed at the end of the flow of time factor known as Kalpa just before Lord Brahma manifested -.***

Stanza 24

prekṣāṁ kṣipantaṁ haritopalādreḥ
sandhyābhra-nīver uru-rukma-mūrdhnaḥ
ratnodadhārauṣadhi-saumanasya

vana-srajo veṇu-bhujāṅghripāṅghreḥ

(Brahma Deva saw that Manifested Personality - Purusha);

(sandhyā-abhra-nīveḥ) ***wearing the clothes akin to the colour of the clouds of the sunset;***

(uru rukma mūrdhnaḥ) ***wearing the golden head decor of the highest order;***

(ratna udadhāra auṣadhi saumanasya vana-srajaḥ) ***wearing the garlands of precious jewels, of water falls, of valuable plants, of rare leaves and of forest flowers;***

(veṇu bhuja aṅghripa aṅghreḥ) ***having the hands equating with bamboos and the legs equating with trees; and***

(kṣipantam) **challenging** *(prekṣām)* **the panoramic beauty** *(harita upala adreḥ)* **of the coral mountains.**

Stanza 25

āyāmato vistarataḥ sva-māna-
dehena loka-traya-saṅgraheṇa
vicitra-divyābharaṇāṁśukānāṁ
kṛta-śriyāpāśrita-veṣa-deham

(Brahma Deva saw that Manifested Personality - Purusha);

(vicitra divya ābharaṇa-aṁśukānām) ***Whose divine clothes and ornaments of different types*** *(kṛta-śriyā)* ***were radiating brightness;***

(loka-traya saṅgraheṇa) ***The One Who is inherent in Himself of all the three worlds;***

(apāśrita veṣa deham) ***The One Whose divine personality was adorned with various ornaments and having the beauty unparalleled;***

***(sva-māna dehena)* The One Whose divine body, radiating brightness, could not be contained within any *(āyāmataḥ)* length and *(vistarataḥ)* breadth of measurement.**

Stanza 26

puṁsāṁ sva-kāmāya vivikta-mārgair
abhyarcatāṁ kāma-dughāṅghri-padmam
pradarśayantaṁ kṛpayā nakhendu-
mayūkha-bhinnāṅguli-cāru-patram

(Brahma Deva saw that Manifested Personality - Purusha);

***(nakha indu mayūkha bhinna aṅguli cāru-patram)* Having the fingers so beautifully spread-out like flower petals, as if expanded like the flower does due to the rays emanating from the nails looking like shining moons; - His nails have been poetically equated with shining moons, the radiation from which enabled the expansion of His fingers as the flowers glow and expand due to moonlight - referring again to the night flowers.**

***(pradarśayantam)* Presenting *(kṛpayā)* so graciously and compassionately *(kāma-dugha-aṅghri-padmam)* His holy lotus flower like feet, which are known to bestow all the desired wishes *(puṁsām)* to those people *(abhyarcatām)* who worship *(vivikta-mārgaiḥ)* through the righteous methods and clear thinking *(sva-kāmāya)* for the purpose of attaining their desired fruits.**

Stanza 27

mukhena lokārti-hara-smitena
parisphurat-kuṇḍala-maṇḍitena
śoṇāyitenādhara-bimba-bhāsā
pratyarhayantaṁ sunasena subhrvā

(Brahma Deva saw that Manifested Personality - Purusha);

(loka-ārti-hara smitena) ***Who was endowed with the face bearing the smile the sight of which shall remove all the miseries of the world;***

(parisphurat kuṇḍala maṇḍitena) ***Who was adorned with His ear jewels shining and radiating with their glittering rays;***

(su-nasena) ***Whose beautiful nose*** *(śoṇāyitena)* ***was looking as if impressively so reddened*** *(adhara bimba bhāsā) because* ***of the reflection from his enchanting lips so red as to equate with the blood-red-fruit;***

(su-bhrvā) ***Whose eyebrows were so beautiful; and***

(mukhena) ***Whose such facial gesture - as described above -*** *(pratyarhayantam)* ***was looking very encouraging and happy.***

Stanza 28

kadamba-kiñjalka-piśaṅga-vāsasā
svalaṅkṛtaṁ mekhalayā nitambe
hāreṇa cānanta-dhanena vatsa
śrīvatsa-vakṣaḥ-sthala-vallabhena

(vatsa) ***Hey My dear Vidura !***
(Brahma Deva saw that Manifested Personality - Purusha);

(kadamba-kiñjalka piśaṅga vāsasā) ***Wearing the clothes equating with the saffron colour of the Kadamba flowers;***

(su-alaṅkṛtam) ***Beautifully decorated*** *(mekhalayā)* ***with the ornaments encircling*** *(nitambe)* ***His waist region; and***

(ananta dhanena) ***Wearing plenty of valuable*** *(hāreṇa ca)* ***pearl garlands*** *(śrīvatsa vakṣaḥ-sthala vallabhena)* ***adding to the decorative beauty of His chest which is the place in which Sri is located.***

Stanza 29

parārghya-keyūra-maṇi-praveka-
paryasta-dordaṇḍa-sahasra-śākham
avyakta-mūlaṁ bhuvanāṅghripendram
ahīndra-bboarair adhivīta-valśam

(Brahma Deva saw that Manifested Personality - Purusha);

The One Whose shoulders, studded with** (keyūra) **the shoulder bangles** (parārghya) **containing precious** (maṇi-praveka) **and special stones, were surrounded** (ahi-indra bboaraiḥ) **by the organs of the King of the serpents;

The King of the serpents,** (paryasta) **whose spread-out and gigantic body** (dordaṇḍa) **looking like huge arms** (sahasra-śākham) **of thousands of branches of a tree having** (avyakta-mūlam) **innumerable knots -** (adhivīta valśam) **which intertwined and encircled the shoulders of That personality; and

Such divine personality,** (bhuvana aṅghripa indram) **Who is the inner conscience of the universe, looking like a sandal wood tree encircled and intertwined by Adi Sesha as described above.

(Brahma Deva saw that Manifested Personality - Purusha);

Stanza 30

carācarauko bhagavan-mahīdhram
ahīndra-bandhuṁ salilopagūḍham
kirīṭa-sāhasra-hiraṇya-śṛṅgam
āvirbhavat kaustubha-ratna-garbham

(Brahma Deva saw that Manifested Personality - Purusha);

*(carācara aukaḥ) **Who is the living place of all the life forms, moving as well as non moving;***

*(ahīndra-bandhuṁ) **Who is the friend of Adi Sesha;***

(salilopagūḍham) ***Who is surrounded all around by water;***

(kirīṭa-sāhasra-hiraṇya-śṛṅgam) ***Who - having seated on the lap or bed of Adisesha - was wearing innumerable golden mountain-peaks as His headgear;***

(āvirbhavat kaustubha-ratna-garbham) ***Who appeared being in the centre portion of the ocean of water wearing the bright Kaustubha jewel;***

(bhagavan-mahīdhram) ***That Supreme Mountain in totality known as the Bhagavan.***

Stanza 31

nivītam āmnāya-madhu-vrata-śriyā
sva-kīrti-mayyā vana-mālayā harim
sūryendu-vāyv-agny-agamaṁ tri-dhāmabhiḥ
parikramat-prādhanikair durāsadam

(Brahma Deva saw that Manifested Personality - Purusha);

(āmnāya madhu-vrata-śriyā) ***Who was looking so beautiful surrounded by the bees of the Vedas;***

(sva-kīrti-mayyā) ***Who was by His own self in huge form and shape;***

(vana-mālayā nivītam) ***Who was wearing the garland of forest flowers around His neck;***

(sūrya indu vāyu agni agamam) ***The One Who is beyond the reach for the Sun, the Moon, the Air, the Fire etc.,***

(tri-dhāmabhiḥ) ***The One Who is spread out in all the three worlds with the oscillating power from within;***

(durāsadam) ***The one Who cannot be conquered***
(parikramat prādhanikaiḥ) ***by any type of weapons travelling around anywhere;***

(harim) ***That Sri Hari (was seen by Lord Brahma).***

EIGHT

THE REALIZATION OF HIS OWN LIMITATION BY LORD BRAHMA AND HIS PROCEEDING WITH THE CREATION WORK AFTER PRAYING TO SHRI VASUDEVA

VOLUME 3, CHAPTER 8
(Stanzas 32 to 33)

Through the previous stanzas it has been explained as to how Lord Brahma could not perceive the Truth when He started searching for it externally. Upon meditating deeply and going inward through introspection He could visualize the Truth in the form of Shri Vasudeva. Having realized that He is not separate from Shri Vasudeva, and in fact depended upon Him, he wishes to go ahead with the creation work. He also understands His own limitation that He cannot comprehend that Supreme Almighty beyond a point. Before going ahead with the creation work He prays to that Almighty. The following two stanzas are the concluding portion of Chapter 8 of Volume 3.

Stanza 32

tarhy eva tan-nābhi-sarah-sarojam
ātmānam ambhaḥ śvasanaṁ viyac ca
dadarśa devo jagato vidhātā
nātaḥ paraṁ loka-visarga-dṛṣṭiḥ

(arhi eva) ***At that instant time, Brahma Deva saw*** *(tat nābhi saraḥ sarojam)* ***the Lotus flower situated on the lake in the navel of Sri Hari,*** *(ātmānam)* ***thereafter Himself and*** *(ambhaḥ)* ***the water all around,*** *(śvasanam)* ***the air,*** *(viyat ca)* ***and also the sky.***

(devaḥ) ***Brahma Deva,*** *(vidhātā)* ***Who is the creator***

(jagataḥ) of the worlds, (loka-visarga dṛṣṭiḥ) and was aiming at creating the worlds, (na dadarśa) did not see (ataḥ param) anything farther than that.

Stanza 33

sa karma-bījaṁ rajasoparaktaḥ
prajāḥ sisṛkṣann iyad eva dṛṣṭvā
astaud visargābhimukhas tam īḍyam
avyakta-vartmany abhiveśitātmā

(saḥ) That Brahma Deva, (uparaktaḥ) having the qualities (rajasā) of Rajas, (sisṛkṣan) and having the intention to create (prajāḥ) the living entities, (dṛṣṭvā) upon seeing (iyat eva) only this much, (visarga abhimukhaḥ) thought of proceeding further with the creation work of different entities.

Totally submitting Himself to that Sarveswara (the Lord of the Universe and beyond - Sri Hari), (avyakta vartmani) about whom one cannot comprehend fully in clear terms, (astaut) He prayed with focussed attention (īḍyam) the most deserved and praiseworthy (tam) that First Person (Adi Purusha - Sri Hari), (karma-bījam) Who was the cause factor for the creation work.

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This concludes the eighth chapter of volume three of Srimad Bhagavata Mahapurana

Hari Om

PREFACE TO CHAPTER 9

Chapter 9 is one of the most interesting and important chapters from the philosophical point of view. It also helps one to reach such spiritual heights as to understand the nonduality.

Lord Brahma, after his generation through the lotus sprouted from the navel of Sriman Narayana, Who was lying as such on the soft bed made of the wriggled and twined body of Adi Sesha, started exploring outside about his own origin.

Detailed descriptions have been mentioned about Adi Sesha and the visualization of Sriman Narayan by Lord Brahma in the previous chapter.

Not able to get answers, Lord Brahma delves deep into the water of ocean travelling through the tunnels within the stem of the lotus flower. Even after reaching to the bottom he could not comprehend anything. Thereafter, convinced that there is a superior power responsible for his own creation, He started doing intense penance.

It was after this intense meditation and prayers, he could visualize Sriman Narayana in the form and shape described in detail. Thereafter, Lord Brahma praises about the glories of the Supreme Almighty, upon which He blesses him to go ahead with the creation work.

The expression of thoughts by Lord Brahma and the subsequent presentation have very high spiritual and philosophical intent all through. The identity of everything into that One Supreme Truth have been explained so much in detail. The prayers of Lord Brahma on That Supreme Almighty are so profound that they are worth repeating and reciting every day after understanding their meaning.

Every word and every line is so inspiring in this Chapter, as is the case in others as well. The seekers will definitely benefit by reading and understanding this Chapter as this is the eye opener for proper understanding of ourselves first

and of all other beings, be it life forms or non life forms, in this universe.

Hari Om

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CONTENTS

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ONE

THE REALITY OF THE TRUTH IS EVEN BEYOND THE COMPREHENSION OF LORD BRAHMA

CHAPTER 9, VOLUME 3

Stanza 1

brahmovāca
jñāto 'si me 'dya sucirān nanu deha-bhājāṁ
na jñāyate bhagavato gatir ity avadyam
nānyat tvad asti bhagavann api tan na śuddhaṁ
māyā-guṇa-vyatikarād yad urur vibhāsi

(brahmovāca) **Lord Brahma said :**

(bhagavan) ***Hey the repository of all the prosperities and good qualities !*** *(sucirāt)* ***Due to intensely meditating upon You for a very long time,*** *(adya me)* ***today it appears to me*** *(jñātaḥ asi)* ***that I realized You.***

(iti) ***The fact that*** *(deha-bhājām)* ***the living beings*** *(na jñāyate)* **cannot comprehend** *(bhagavataḥ)* ***about You*** *(gatiḥ)* ***in totality*** *(avadyam nanu)* ***is only due to their shortcoming.***

(na asti) ***There is nothing*** *(anyat)* ***which is apart from/or independent*** *(tvat)* ***of You.***

(tat api) ***Even if it is seen like that,*** *(na śuddham)* ***it is not real.***

(yat) **That is because,** *(māyā guṇa-vyatikarāt)* ***due to the intermixing of the qualities of the Maya Shakti,*** *(vibhāsi)* ***You are shining as such*** *(uruḥ)* ***having different forms and shapes.***

<u>Note</u>: From this till the 25th stanza the contents are what are known as the greatest praises about That Almighty by Lord Brahma.

Due to the vision He got within Himself about That Almighty, Lord Brahma, because of that happiness, said " jñāto 'si me 'dya" - meaning thereby He realized about Him.

At the same time He feels pity about the living beings, who are not in a position to get a vision about That Almighty by saying "deha-bhājāṁ na jñāyate bhagavato gatir ity avadyam" meaning thereby it is the shortcoming of the living beings that they cannot understand the reality about Him in totality.

However, what Lord Brahma had was the vision of That Almighty in His characteristics and specific qualities and with forms and shapes. Beyond this, there exists That Principle which is the ever bliss and ever permanent and never ending. That is the Actual Reality. Could He get the vision of this Ultimate Truth ? This is explained through the following two stanzas.

TWO

REMEMBERING OR WORSHIPPING THE ALMIGHTY THROUGH THE FORMS LEAD ONE TO THE FORMLESS ULTIMATELY WITHOUT DISTINCTION BETWEEN THE TWO

CHAPTER 9, VOLUME 3
(Stanzas 2 and 3)

Stanza 2

rūpaṁ yad etad avabodha-rasodayena
śaśvan-nivṛtta-tamasaḥ sad-anugrahāya
ādau gṛhītam avatāra-śataika-bījaṁ
yan-nābhi-padma-bhavanād aham āvirāsam

(avabodha-rasa udayena) ***Always exuberating with the conscious energy and inherent knowledge,*** *(śaśvat)* ***at all times and for ever,*** *(nivṛtta tamasaḥ)* ***You, who stand apart and separate from the darkness of ignorance,*** *(yat etat rūpam)* ***Your This form and shape,*** *(gṛhītam)* ***was self assumed by You*** *(ādau)* ***at the***

beginning of time, *(sat-anugrahāya)* **for the benefit of those good people who intensely worship You.**

The same form and shape *(avatāra śata-eka-bījam)* **also is the cause factor for various other manifestations/incarnations through it.**

(yat) **That is because,** *(nābhi-padma bhavanāt)* **from the home of the lotus flower sprouted from Your navel,** *(aham)* **I - Lord Brahma -** *(āvirāsam)* **came into being like this.**

Stanza 3

nātaḥ paraṁ parama yad bhavataḥ svarūpam
ānanda-mātram avikalpam aviddha-varcaḥ
paśyāmi viśva-srjam ekam aviśvam ātman
bhūtendriyātmaka-madas ta upāśrito 'smi

(parama) **Hey the One Who is beyond the powers of Maha Shakti !**

(na paśyāmi) **I do not see** *(aviddha-varcaḥ)* **The One Who is self shining without any obstacle,** *(avikalpam)* **without any change at all times,** *(ānanda-mātram)* **in the effulgence of only extreme bliss,** *(bhavataḥ)* **That form** *(yat svarūpam)* **which is beyond all characteristics - meaning thereby the formless -**

(param) **as different or separate from** *(ataḥ)* **this form of Yours - referring to the vision Lord Brahma had within His own inner self in the form of Sriman Narayana in lying posture on the Adi Sesha -.**

(ātman) **Therefore, Hey the form of Conscious Energy ! - The Almighty -** *(viśva-srjam)* **brightening up and enlivening the universe,** *(aviśvam)* **while not separate and distinct from the universe,** *(bhūta indriya ātmaka)* **the root cause factor for all the material elements and sense organs,** *(ekam)* **the One and the Only One important ;**

*(upāśritaḥ asmi) **I depend upon for ever and ever** (te adaḥ) **Your this form.***

***Note:** Both the forms of the Lord, whether with the specific characteristics - meaning thereby with forms and shapes (Saguna) - or without any specific characteristic (Nirguna) - meaning thereby the formless - are one and the same.*

The vision of the One with the forms and shapes makes one realizes the One that is formless.

There cannot be a comparision of either as to which is the greater one, because the one leads to the other.

Both these are the pure consciousness and pure intelligence.

Therefore, Lord Brahma worships that vision, with the described forms and shapes which He attained within Himself, as the One and the only One Absolute Reality.

Some people, due to their own contradiction in thinking, reject and condemn the worship of the One with forms and shapes. In the following stanza Lord Brahma says that they undergo the experience of hell while being here because of this contradiction in their thinking.

THREE

NON CLARITY OF THOUGHTS LEAD ONE TO GET INTO ARGUMENTS ABOUT THE SUPREME REALITY AND HIS MANIFESTATIONS

CHAPTER 9, VOLUME 3 (Stanzas 4)

Stanz 4

tad vā idaṁ bhuvana-maṅgala maṅgalāya
dhyāne sma no darśitaṁ ta upāsakānām

tasmai namo bhagavate 'nuvidhema tubhyaṁ
yo 'nādṛto naraka-bhāgbhir asat-prasaṅgaiḥ

(bhuvana-maṅgala) ***Hey the One who is the benefactor for the entire universe !***

(maṅgalāya) ***For the self realization***
(naḥ) ***of those like us***
(upāsakānām) ***who worship You*** *(dhyāne sma)* ***through only the meditative method;***

(darśitam) ***and thus getting the vision*** *(te)* ***of You;,***

(tat vai) ***is the exact*** *(idam)* ***form and shape - the form and shape suitable for the desired worship - .***

(namaḥ) ***I prostrate with my respectful obeisances before*** *(tasmai)* ***such*** *(tubhyam)* ***You,*** *(bhagavate)* ***having all the qualities of prosperities and good qualities,*** *(anuvidhema)* ***repeatedly and repeatedly!***

(yaḥ) ***Your such form and shape*** *(anādṛtaḥ)* ***is not being worshipped*** *(asat-prasaṅgaiḥ)* ***by those - who get into arguments about the Supreme - who are unclear in thinking and influenced as such accordingly*** *(naraka-bhāgbhiḥ)* ***and thus undergoing the hellish experience.***

<u>Note</u> : After explaining that those who do not worship Him are undergoing hellish experience, Lord Brahma now highlights through the following stanza what happens to those who worship Him.

FOUR

<u>TOTAL DEPENDENCY ON THAT SUPREME ALMIGHTY AND COMPLETE DEVOTION IS THE ONLY WAY TO SALVATION</u>

CHAPTER 9, VOLUME 3
(Stanza 5 to 13)

Stanza 5

ye tu tvadīya-caraṇāmbuja-kośa-gandhaṁ
jighranti karṇa-vivaraiḥ śruti-vāta-nītam
bhaktyā gṛhīta-caraṇaḥ parayā ca teṣāṁ
nāpaiṣi nātha hṛdayāmburuhāt sva-puṁsām

(nātha) ***Hey the Protector !***

(ye tu) ***Some of the people*** *(jighranti)* ***who inherit*** *(karṇa-vivaraiḥ)* ***through the entry point of their ears*** *(tvadīya caraṇa-ambuja kośa gandham)* ***the fragrance of Your Holy Lotus feet*** *(śruti-vāta-nītam)* ***brought to them by the wind of the sacred Vedas;***

(sva-puṁsām) ***who are your devotees,*** *(parayā)* ***through their total*** *(bhaktyā ca)* ***devotion only,*** *(hṛdaya ambu-ruhāt)* ***place You firmly deep inside the hearts*** *(teṣām)* ***of theirs*** *(gṛhīta-caraṇaḥ)* ***by holding Your lotus feet therein, ;***

(na apaiṣi) ***You never leave and go away from them at all.***

Stanza 6

tāvad bhayaṁ draviṇa-deha-suhṛn-nimittaṁ
śokaḥ spṛhā paribhavo vipulaś ca lobhaḥ
tāvan mamety asad-avagraha ārti-mūlaṁ
yāvan na te 'ṅghrim abhayaṁ pravṛṇīta lokaḥ

(lokaḥ tāvat) ***Till the time the people of the world*** *(na pravṛṇīta)* ***do not take shelter*** *(te)* ***unto*** *(aṅghrim)* ***Your Holy feet,*** *(abhayam)* ***which are free from any sort of fear;***

(tāvat) ***till such time,*** *(asat avagrahaḥ)* ***they will have the bad and such desires giving them sorrows*** *(mama iti)* ***having the feeling of "everything is mine"*** *(ārti-mūlam)* ***which further generate more anxieties,***

(draviṇa deha suhṛt nimittam) ***as a consequence of their inclination for wealth, home, different groups of relatives, and arising therefrom the*** *(bhayam)* ***fear,*** *(śokaḥ)* ***sorrows,*** *(spṛhā)* ***desires,*** *(paribhavaḥ)* ***problems of non fulfilment of expectations,*** *(vipulaḥ)* ***and gigantic*** *(lobhaḥ ca)* ***inclination to amass wealth.***

Stanza 7

daivena te hata-dhiyo bhavataḥ prasaṅgāt
sarvāśubhopaśamanād vimukhendriyā ye
kurvanti kāma-sukha-leśa-lavāya dīnā
lobhābhibhūta-manaso 'kuśalāni śaśvat

(vimukha indriyāḥ) ***Those people whose sense organs turn away from listening to*** *(prasaṅgāt)* ***the discourse about the glories and pastimes*** *(bhavataḥ)* ***of Yours;***

(sarva aśubha upaśamanāt) ***which removes the cause of all the miseries from their roots;***

(ye te) ***such people,*** *(daivena)* ***due to the unknown powers of hindrances,*** *(hata-dhiyaḥ)* ***become devoid of fair thinking.***

(dīnāḥ) ***Those pitiable people,*** *(kāma sukha leśa lavāya)* ***with the intention of enjoying and indulging in very silly actions to fulfil their temporary desires,*** *(lobha-abhibhūta manasaḥ)* ***engulfed in the ever greedy mind,*** *(śaśvat)* ***always*** *(kurvanti)* ***carry on*** *(akuśalāni)* ***with inappropriate activities.***

Stanza 8

kṣut-tṛṭ-tridhātubhir imā muhur ardyamānāḥ
śītoṣṇa-vāta-varṣair itaretarāc ca
kāmāgninācyuta-ruṣā ca sudurbhareṇa
sampaśyato mana urukrama sīdate me

(urukrama) ***Oh the great One with unparalleled valour !***

(sampaśyataḥ) ***When I continue to see*** *(imāḥ)* ***such of these people*** *(ardyamānāḥ)* ***getting repeatedly afflicted -***

(kṣut tṛṭ tri-dhātubhiḥ) ***due to hunger and thirst, and due to the three shortcomings in the body like mucus, bile and wind;***

(śīta uṣṇa vāta varṣaiḥ) ***also due to the cold, heat, wind and rain;***

(kāma-agninā ca) ***also due to the fire of desires*** *(itara-itarāt)* ***intertwined among one another;***

(sudurbhareṇa) ***and also due to the unbearable*** *(acyuta-ruṣā)* ***extreme anger;***

(me manaḥ) ***my mind*** *(sīdate)* ***gets weakened.***

Note : The world as we see it is not the ultimate reality. In view of that what is the logic to worry about the people getting affected because of the worldly disturbances ? Lord Brahma continues with His introspection and says further.

Stanza 9

yāvat pṛthaktvam idam ātmana indriyārtha-
māyā-balaṁ bhagavato jana īśa paśyet
tāvan na saṁsṛtir asau pratisaṅkrameta
vyarthāpi duḥkha-nivahaṁ vahatī kriyārthā

(īśa) ***Hey the Supreme Controller !***

(yāvat) ***As long as*** *(janaḥ)* ***the worldly beings*** *(paśyet)* ***go on seeing*** *(ātmanaḥ)* ***themselves*** *(idam pṛthaktvam)* ***through this distinctive separateness;***

(indriya-artha māyā-balam) ***of the gratification processes of the sense organs;***

which again is on account of *(bhagavataḥ)* ***Your powerful Maya Shakti;***

(tāvat) ***till such time,*** *(asau saṁsṛtiḥ)* ***this worldly material existence;***

(na pratisaṅkrameta) ***is in no way going to disappear.***

(vyarthā api) ***Though this worldly material existence is not the ultimate reality;***

(kriyā-arthā) ***due to the inheritance of the fruits of one's own actions;***

(vahatī) ***one must carry upon himself*** *(duḥkha-nivaham)* ***the accumulated miseries - due to one's own actions.***

Stanza 10

ahny āpṛtārta-karaṇā niśi niḥśayānā
nānā-manoratha-dhiyā kṣaṇa-bhagna-nidrāḥ
daivāhatārtha-racanā ṛṣayo 'pi deva
yuṣmat-prasaṅga-vimukhā iha saṁsaranti

(deva) ***Hey Lord !***

(ṛṣayaḥ api) ***When even the great saints,*** *(yuṣmat prasaṅga vimukhāḥ)* ***had turned away from You in the matters connected with devotion to You;***

the ordinary humans being what they are, *(āpṛta ārta karaṇāḥ)* ***who get themselves exhausted in their organs after working*** *(ahni)* ***during the day;***

(niḥśayānāḥ) ***though going to sleep*** *(niśi)* ***at night,*** *(nānā manoratha dhiyā)* ***due to intermittent thought processes as a fallout of their own actions;***

(kṣaṇa bhagna nidrāḥ) ***getting disturbed sleep at every second;***

(daiva āhata-artha racanāḥ) ***getting frustrated to catch up with the accumulation of lost wealth due to their misfortune;***

(saṁsaranti) ***there is going to be continuous travel for the bodily lives*** *(iha)* ***in this world.***

Stanza 11

tvaṁ bhāva-yoga-paribhāvita-hṛt-saroja
āsse śrutekṣita-patho nanu nātha puṁsām
yad-yad-dhiyā ta urugāya vibhāvayanti
tat-tad-vapuḥ praṇayase sad-anugrahāya

(nātha) ***Hey the Protector !***

(puṁsām) ***The devotees*** *(bhāva-yoga paribhāvita hṛt saroje)* ***adorn You in their pure hearts of lotus by adopting the devotional path*** *(tvam āsse nanu)* ***and do station You there;***

(śruta-īkṣita pathaḥ) ***through the methods of listening to Your glories.***

(urugāya) ***He the One who is adorable through very many ways !***

You *(praṇayase)* ***manifest Yourself before them*** *(tat-tat)* ***in the same*** *(vapuḥ)* ***form and shape*** *(yat-yat)* ***according to the ones*** *(vibhāvayanti)* ***in which they meditate upon You*** *(te dhiyā)* ***in their minds*** *(sat-anugrahāya)* ***as per the wishes of the devotees.***

Stanza 12

nātiprasīdati tathopacitopacārair
ārādhitaḥ sura-gaṇair hṛdi baddha-kāmaiḥ
yat sarva-bhūta-dayayāsad-alabhyayaiko
nānā-janeṣv avahitaḥ suhṛd antar-ātmā

(avahitaḥ) ***Inhabited*** *(nānā janeṣu)* ***in all the life forms,*** *(suhṛt)* ***as the closest friend,*** *(antaḥ ātmā)* ***positioned inherently as the Consciousness,*** *(ekaḥ)* ***and all alone - meaning nothing other than Him -;***

(asat alabhyayā) ***You are very rare to be attained by those who are non truthful.***

(sarva bhūta dayayā) ***Having the equanimous compassion and love in all the living beings;***

(yat ati prasīdati) ***and the One Who bestows like this;***

(na) ***is not the One Who bestows*** *(tathā)* ***like this*** *(sura-gaṇaiḥ)* ***even if all the groups of divine personalities*** *(ārādhitaḥ)* ***conduct the worship on You*** *(upacita upacāraiḥ)* ***very elaborately and with precious materials*** *(baddha-kāmaiḥ)* ***with the desires attached*** *(hṛdi)* ***to their hearts.***

Stanza 13

puṁsām ato vividha-karmabhir adhvarādyair
dānena cogra-tapasā vratacaryayā ca
ārādhanaṁ bhagavatas tava sat-kriyārtho
dharmo 'rpitaḥ karhicid hriyate na yatra

(ataḥ) ***Due to the above reason - mentioned in stanza 12 -, the best and the most sacred result of the actions*** *(puṁsām)* ***of knowledgeable people are;***

(dharmaḥ) ***the good deeds*** *(arpitaḥ)* ***carried out with total submission*** *(yatra)* ***to Him - including the results of such actions -,*** *(karhicit)* ***which shall never*** *(na hriyate)* ***go in vain;***

(adhvara-ādyaiḥ) ***be it in the form of deeds through Yajnas or Vedic rituals,*** *(vividha-karmabhiḥ)* ***be it in the form of various prescribed methods of actions,*** *(dānena ca)* ***be it in the form of charity,*** *(ugra tapasā)* ***be it in the form of extreme penance or austerities,*** *(vratacaryayā ca)* ***be it in the form of various observances of different deeds such as fasting and other methods;***

(ārādhanam) ***all of them must be towards the total worship*** *(tava)* ***of Yourself only,*** *(bhagavataḥ)* ***Who is the repository of all the prosperities;***

(sat-kriyā-arthaḥ) ***which will provide the suitable results for such actions.***

<u>Note</u> : There is absolutely no salvation for the living entity if it does not discard the differential attitude or what is known as separative thinking. This differential attitude does not get mitigated with the distinguished knowledge of the scriptures, or even with ardent devotion. For that purpose one should submit to Him the results of all the deeds while doing worship or any other actions, by upholding the virtues of total dependency on Him with the devotion devoid of any expectation basing on compassion towards all the living and nonliving beings with equanimity.

After saying so much, Lord Brahma continues the praises about Shri Bhagavan through the following 8 stanzas.

FIVE

<u>THE GREAT PRAISES BY LORD BRAHMA ON THE SUPREME ALMIGHTY</u>

CHAPTER 9, VOLUME 3
(Stanzas 14 to 21)

This part of chapter 9 contains the greatest praises by Lord Brahma on That Supreme Almighty. Repeating these verses, after knowing their contents, it is stated, that they bring eternal peace in one's mind.

Stanza 14

śaśvat svarūpa-mahasaiva nipīta-bheda-
mohāya bodha-dhiṣaṇāya namaḥ parasmai

viśvodbhava-sthiti-layeṣu nimitta-līlā-
rāsāya te nama idaṁ cakṛmeśvarāya

***(namaḥ)* I prostrate to You, *(parasmai)* the first ever Being;**

***(śaśvat svarūpa mahasā eva)* Who is by His own self eternally the ever consciousness;**

***(nipīta bheda mohāya)* Who is totally devoid of any differential illusion towards any;**

***(bodha dhiṣaṇāya)* Who is the concise form of the power of pure knowledge and intelligence.**

***(cakṛma)* I hereby offer *(idam namaḥ)* my obeisances *(te)* to You,**
***Who is, *(viśva-udbhava sthiti layeṣu)* for the creation, sustenance and dissolution of the worlds;**

***(nimitta līlā rāsāya)* the cause factor and, for that purpose, through His pastimes play along with His own Maya Shakti *(īśvarāya)* and the controller of everything.**

Stanza 15

yasyāvatāra-guṇa-karma-viḍambanāni
nāmāni ye 'su-vigame vivaśā gṛṇanti
te naika-janma-śamalaṁ sahasaiva hitvā
saṁyānty apāvṛtamṛtaṁ tam ajaṁ prapadye

***(yasya)* Whose *(nāmāni)* sacred names *(avatāra guṇa karma viḍambanāni)* connected with different incarnations - characteristics and divine qualities - good deeds etc. *(gṛṇanti)* are recited *(ye)* by persons *(asu-vigame)* at the time of finally releasing their air of life - leaving the Prana - *(vivaśāḥ)* even as a matter of helplessness;**

***(te)* such persons, *(sahasā eva)* very instantly *(hitvā)* leave aside *(naika janma śamalam)* all their accumulated sins over**

various births, *(saṁyānti)* ***and attain*** *(ṛtam)* ***that Ultimate Truth*** *(apāvṛtam)* ***which has no covering or curtain.***

(tam ajam) ***To That Almighty, Who has no birth,*** *(prapadye)* ***I surrender totally.***

Stanza 16

yo vā ahaṁ ca giriśaś ca vibhuḥ svayaṁ ca
sthity-udbhava-pralaya-hetava ātma-mūlam
bhittvā tri-pād vavṛdha eka uru-prarohas
tasmai namo bhagavate bhuvana-drumāya

(yaḥ vai) ***Who, being*** *(ekaḥ)* ***the single entity, without any second,*** *(ātma-mūlam)* ***rooted in Himself,*** *(sthiti udbhava pralaya hetavaḥ)* ***for the purpose of protection, creation, and dissolution is the cause factor;***

(bhittvā) ***and split up into*** *(vibhuḥ ca)* ***Lord Vishnu,*** *(aham ca)* ***also Me - Lord Brahma -*** *(giriśaḥ ca)* ***and Lord Shiva;***

(svayam) ***Who by Himself*** *(tri-pāt)* ***with three main trunks*** *(uru prarohaḥ)* ***and at the same time with different branches and sub branches*** *(vavṛdhe)* ***stands in the huge grown up form of the tree - of the Universe;***

(namaḥ) ***I prostrate before*** *(tasmai)* ***such*** *(bhagavate)* ***Almighty*** *(bhuvana-drumāya)* ***of the tree of the Universe.***

Stanza 17

loko vikarma-nirataḥ kuśale pramattaḥ
karmaṇy ayaṁ tvad-udite bhavad-arcane sve
yas tāvad asya balavān iha jīvitāśāṁ
sadyaś chinatty animiṣāya namo 'stu tasmai

(ayam lokaḥ) ***This world - and the people included -*** *(tvat udite)* ***are the product of and from yours*** *(bhavat arcane)* ***and all of them are meant for the purpose of serving and worshipping You;***

(pramattaḥ) ***and while some of them not paying attention*** *(karmaṇi)* ***to the deeds*** *(sve kuśale)* ***of one's own good - meaning self realization - ,*** *(tāvat)* ***and at the same time continuing*** *(vikarma nirataḥ)* ***to get involved in non righteous activities, and as they think it is their own time;***

(sadyaḥ) ***suddenly*** *(yaḥ)* ***You*** *(balavān)* ***the Mighty One*** *(chinatti)* ***cut to pieces*** *(asya iha)* ***their particular*** *(jīvita-āśām)* ***liking for leading such a life*** *(animiṣāya)* ***as Kaala Swarupa - the One Who is the controller of the time factor ;-***

(tasmai) ***to Such You*** *(namaḥ astu)* ***I prostrate.***

Stanza 18

yasmād bibhemy aham api dviparārdha-dhiṣṇyam
adhyāsitaḥ sakala-loka-namaskṛtaṁ yat
tepe tapo bahu-savo 'varurutsamānas
tasmai namo bhagavate 'dhimakhāya tubhyam

(yasmāt) ***The One Who is the source of the time factor - and to Whom*** *(namaskṛtam)* ***all the worlds and the entire universe pay due respects;***
(adhyāsitaḥ) ***occupying such a position*** *(dvi-para-ardha dhiṣṇyam)* ***enabling non mitigation of such of them till the time factor of two Para ardha - up to the limit of 4,300,000,000 × 2 × 30 × 12 × 100 solar years - ;***

(aham api) ***even that me*** *(bibhemi)* ***is scared - when I see the time factor of sustenance.***

(yat) ***Therefore,*** *(avarurutsamānaḥ)* ***with the intention of instilling You within me,*** *(tapaḥ tepe)* ***I did extreme penance*** *(bahu-savaḥ)* ***along with lot of Yajnas and other prescribed methods;***

(tasmai tubhyam) ***and to such You,*** *(adhimakhāya)* ***Who is the basis of all the Yajnas*** *(bhagavate)* ***and Who is the repository of all the knowledge,*** *(namaḥ)* ***I pay my respectful obeisances.***

Stanza 19

tiryaṅ-manuṣya-vibudhādiṣu jīva-yoniṣv
ātmecchayātma-kṛta-setu-parīpsayā yaḥ
reme nirasta-ratira'py avaruddha-dehas
tasmai namo bhagavate puruṣottamāya

(yaḥ) ***The One,*** *(ātma-kṛta setu parīpsayā)* ***with the intention of preserving and protecting the righteous honour as prescribed by Himself;***

(ātma icchayā) ***according to His own will;***

(avaruddha dehaḥ) ***manifested Himself in life forms by inheriting*** *(jīva-yoniṣu)* ***such bodies*** *(tiryak manuṣya vibudha-ādiṣu)* ***as animals, humans and divine beings etc;***

(reme) ***enjoyed the pleasures of the material worlds through His pastimes*** *(nirastaratiḥ api)* ***though such material pleasures do not affect Him at all - as He is beyond all these -;***

(tasmai puruṣottamāya) ***to That Supreme Almighty - Who is beyond and unaffected by the deeds of the Maya Shakti -*** *(bhagavate)* ***Bhagavan;***

(namaḥ) ***I pay my respectful obeisances.***

Stanza 20

yo 'vidyayānupahato 'pi daśārdha-vṛttyā
nidrām uvāha jaṭharī-kṛta-loka-yātraḥ
antar-jale 'hi-kaśipu-sparśānukūlāṁ
bhīmormi-mālini janasya sukhaṁ vivṛṇvan

Stanza 21

yan-nābhi-padma-bhavanād aham āsam īḍya
loka-trayopakaraṇo yad-anugraheṇa

*tasmai namas ta udara-stha-bhavāya yoga-
nidrāvasāna-vikasan-nalinekṣaṇāya*

(yaḥ) The One (anupahataḥ api) Who is, despite not getting affected (avidyayā) by the powers of Maya (daśa-ardha vṛttyā) with all its five deeds of interaction;

(jaṭharī kṛta loka-yātraḥ) having the concealed and inherent capability within Him for creating the vast expansive Universe;

(antaḥ-jale) in the middle of the ocean water (bhīma-ūrmi mālini) having the very violent bouts of high tides of waves;

(nidrām) being in His sleep (ahi-kaśipu sparśa-anukūlām) very much in conformity with the touch of the bed of the great serpent;

(vivṛṇvan) indicating very clearly (sukham) the well being and pleasures (janasya) of the living forms;

(uvāha) and holding everything within Himself and lying in that position;

(īḍya) Hey the One Who is the most deserving to be praised !

(yat anugraheṇa) Through Whose exclusive blessings;

(yat nābhi padma bhavanāt) from Whose home of the navel sprouted the Lotus flower;

(loka-traya upakaraṇaḥ) having all the three worlds as my instruments - for the purpose of creation - (aham āsam) and such Me came about;

(tasmai) in Whose (udara-stha bhavāya) abdomen the assembly of all the worlds inherently situated;

(yoga-nidrā-avasāna vikasat nalina-īkṣaṇāya) ***and at the end of His Yoga Nidra - the divine sleep - Whose lotus eyes get blossomed;***

(te namaḥ) ***To Such of You I pay my respectful obeisances.***

<u>Note</u> : After worshipping The Almighty like these, Lord Brahma through the following four stanzas prays before Him expressing His own wishes.

SIX

<u>LORD BRAHMA'S EXPRESSION OF INTENT BEFORE THE SUPREME ALMIGHTY</u>

<u>CHAPTER 9, VOLUME 3</u>
(Stanzas 22 to 25)

Lord Brahma prays before the Supreme Almighty to bestow on him the ability to go ahead with the creation work, exactly as it existed in the previous Kalpas. While doing this work, Lord Brahma prays that he should never get into the feeling that he is the creator and also should not get into that pride. This is because Lord Brahma himself has originated from that Supreme and anything and everything being done by him is only on account of His benediction, and not his own ability. He seeks from the Almighty to bestow upon him the required knowledge and intelligence to go ahead with the work of creation. He also requests Him to bestow upon the ability to have the continued knowledge about all the Vedas and his recitation capacity with their exact nuances without mistakes and without forgetting them ever.

Stanza 22

so 'yaṁ samasta-jagatāṁ suhṛd eka ātmā
sattvena yan mṛḍayate bhagavān bhagena

tenaiva me dṛśam anuspṛśatād yathāhaṁ
srakṣyāmi pūrvavad idaṁ praṇata-priyo 'sau

(suhṛt) ***The One Who is the friend*** *(samasta-jagatām)* ***of all the worlds;***

(ekaḥ) ***the One Who is the single and indivisible entity;***

(ātmā) ***the One who enshrines within inherently;***

(bhagavān) ***such as the One You are,*** *(saḥ ayam)* ***as being seen by Me;***

(yat) ***the way You are*** *(mṛḍayate)* ***nourishing and making happy these worlds*** *(sattvena)* ***with knowledge*** *(bhagena)* ***and prosperities;***

(tena eva) ***in the same way with all those of them*** *(anuspṛśatāt)* ***bestow Your divine touch*** *(me dṛśam)* ***in my vision of knowledge !***

(yathā) ***By the blessings of which,*** *(aham)* ***I*** *(srakṣyāmi)* ***shall be able to create once again*** *(idam)* ***these worlds*** *(pūrva-vat)* ***in the same order, as they were existing previously.***

(asau) ***You are*** *(praṇata priyaḥ)* ***no doubt the benefactor to those who pray before You !***

Stanza 23

eṣa prapanna-varado ramayātma-śaktyā
yad yat kariṣyati gṛhīta-guṇāvatāraḥ
tasmin sva-vikramam idaṁ sṛjato 'pi ceto
yuñjīta karma-śamalaṁ ca yathā vijahyām

(eṣaḥ) ***This Supreme Almighty*** *(prapanna vara-daḥ)* ***who bestows all the benefaction to those who surrender unto Him;***

(ātma-śaktyā) ***along with His own power*** *(ramayā)* ***of Goddess Lakshmi Devi;***

(gṛhīta guṇa-avatāraḥ) ***with His own inherent characteristics and manifesting capacity;***

(yat yat) ***whatever and whatever*** *(kariṣyati)* ***He is going to do;***

(tasmin) ***in that;***

(sva-vikramam) ***basing on My own powers,*** *(srjataḥ api)* ***though I am going to create*** *(idam)* ***these worlds;***

(yuñjīta) ***enable me to assimilate with Him*** *(cetaḥ)* ***my mind;***

(yathā) ***in such a way*** *(vijahyām ca)* ***by which, I shall discard the feeling of*** *(karma śamalam)* ***me doing it and the resultant fall out of such doings.***

Stanza 24

nābhi-hradād iha sato 'mbhasi yasya puṁso
vijñāna-śaktir aham āsam ananta-śakteḥ
rūpaṁ vicitram idam asya vivṛṇvato me
mā rīriṣīṣṭa nigamasya girāṁ visargaḥ

(sataḥ) ***Being situated*** *(iha)* ***here*** *(ambhasi)* ***in this water;***

(ananta śakteḥ) ***having immense and immeasurable powers within Him;***

(yasya puṁsaḥ) ***from such that Supreme Almighty's*** *(nābhi-hradāt)* ***in depth source of navel position;***

(aham āsam) ***I came about*** *(vijñāna śaktiḥ)* ***along with the powers of that Almighty specifically the source factor known as knowledge;***

***(me)* to that Me, *(vivṛṇvataḥ)* who is self realizing and radiating *(vicitram)* this variegated *(idam rūpam)* form and shape *(asya)* of the very same Supreme Almighty;**

***(girām)* all the intact words *(visargaḥ)* and the pronunciation *(nigamasya)* of the Vedas, and its various branches;**

***(mā rīriṣīṣṭa)* should not vanish away from Me.**

Stanza 25

so 'sāv adabhra-karuṇo bhagavān vivṛddha-
prema-smitena nayanāmburuhaṁ vijṛmbhan
utthāya viśva-vijayāya ca no viṣādaṁ
mādhvyā girāpanayatāt puruṣaḥ purāṇaḥ

***(adabhra karuṇaḥ)* The one Who is very very benevolent, *(purāṇaḥ)* the one Who is the very first *(puruṣaḥ)* Supreme Being, *(saḥ asau)* such that *(bhagavān)* as You are, about Whom I am visualizing in this manner;**

***(vivṛddha prema smitena)* with Your smile mixed with profound fondness and affection;**

***(vijṛmbhan)* blossoming *(nayana-amburuham)* your lotus eyes;**

***(viśva-vijayāya ca)* for the purpose of the creation of this universe etc., *(utthāya)* must stand up;**

***(apanayatāt)* and mitigate *(naḥ)* our *(viṣādam)* miseries, by *(girā)* Your words *(mādhvyā)* showering with honey.**

***Note* : Lord Brahma concludes after putting forward before The Almighty his requests that He should bless him with the knowledge of going ahead with the creation work exactly in the same manner in which it was done in the previous Kalpa. He also puts before Him that while indulging in the action of creation work, whatever sins that might occur should not affect him.**

He now express his desire to hear the words of Shri Bhagavan.

SEVEN

WHEN ARDENT PRAYERS ARE MADE HOW THAT SUPREME ALMIGHTY BESTOWS IS APTLY EXPLAINED BY MAITREYA MAHARISHI

CHAPTER 9, VOLUME 3
(Stanas 26 to 28)

Maitreya Maharishi has been explaining to Vidura through all these chapters about Srimad Bhagavatam, its concepts and how it is a Mahapurana. In the starting stage of this Universe, what all happened and how even Lord Brahma originated etc. have been explained till now. Lord Brahma prays to that Supreme Almighty to bestow upon him the ability to do the creation work. The prayers are well responded by Him and how He bestows on Lord Brahma has been explained here.

Stanza 26

maitreya uvāca
sva-sambhavaṁ niśāmyaivaṁ
tapo-vidyā-samādhibhiḥ
yāvan mano-vacaḥ stutvā
virarāma sa khinnavat

(maitreyaḥ uvāca) Maitreya Maharishi said:

(niśāmya) Upon seeing the One (evam) like this,
(sva-sambhavam) Who is the very source of Lord Brahma himself, (tapaḥ vidyā samādhibhiḥ) on account of his intense penance and total focus with knowledge;

(saḥ) that Lord Brahma, (stutvā) after praying
(yāvat manaḥ vacaḥ) upto the optimum limits of his words and mind;

(virarāma) ***concluded and became silent*** *(khinna-vat)* ***as if he was dead tired.***

Stanza 27

athābhipretam anvīkṣya
brahmaṇo madhusūdanaḥ
viṣaṇṇa-cetasaṁ tena
kalpa-vyatikarāmbhasā

Stanza 28

loka-saṁsthāna-vijñāna
ātmanaḥ parikhidyataḥ
tam āhāgādhayā vācā
kaśmalaṁ śamayann iva

(atha) **Thereafter,** *(madhusūdanaḥ)* **Sriman Narayana,** *(anvīkṣya)* ***realizing*** *(abhipretam)* ***the intention*** *(brahmaṇaḥ)* ***of Brahma Deva;***

(ātmanaḥ) ***with reference to his*** *(parikhidyataḥ)* ***anxieties*** *(loka-saṁsthāna vijñāne)* ***in fully understanding the required knowledge while indulging in the creation of the Universe;***

(viṣaṇṇa cetasam) ***and who was really disturbed*** *(tena kalpa vyatikara-ambhasā)* ***due to the revolution of the huge volume of the churning water in the ocean due to the changeover of Kalpa;***

(vācā) ***with His words*** *(agādhayā)* ***so deep*** *(śamayan iva)* ***and removing greatly*** *(kaśmalam)* ***the mental contradictions of Brahma Deva*** *(āha)* ***started saying like this*** *(tam)* ***to him.***

EIGHT

SRIMAN NARAYANA'S BLESSINGS TO LORD BRAHMA AND HIS ENCOURAGEMENT TO HIM FOR GOING AHEAD WITH THE WORK OF CREATION

CHAPTER 9, VOLUME 3 (Stanzas 29 to 44)

Stanza 29

śrī-bhagavān uvāca
mā veda-garbha gās tandrīṁ
sarga udyamam āvaha
tan mayāpāditaṁ hy agre
yan māṁ prārthayate bhavān

(śrī-bhagavān uvāca) Shri Bhagavan said:

(veda-garbha) Hey the One who has the in depth knowledge of all the Vedas !

(mā gāḥ) Do not get into (tandrīm) dejection. (āvaha) Please get (udyamam) your acts together (sarge) for the creation work.

(yat) Whatever (bhavān mām) you had (prārthayate) prayed for to Me, (tat) all that (āpāditam) have already been executed (mayā) by Me (agre hi) much earlier.

Note : Shri Bhagavan had already executed everything inherently within the time frame evolution. What is being done by Lord Brahma is only the operational part, as the programming have been well laid out. This is the implication of this stanza.

Stanza 30

bhūyas tvaṁ tapa ātiṣṭha
vidyāṁ caiva mad-āśrayām
tābhyām antar-hṛdi brahman
lokān drakṣyasy apāvṛtān

***(brahman)* Hey Brahma Deva !**

***(tvam)* You *(ātiṣṭha)* please observe *(tapaḥ)* the penance *(vidyām ca eva)* and also the worship *(mat āśrayām)* unto Me *(bhūyaḥ)* once again.**

***(tābhyām)* By doing both of them *(drakṣyasi)* you will be able to see *(antaḥ hṛdi)* right in your heart *(lokān)* all the worlds *(apāvṛtān)* unfolding to you very clearly.**

<u>Note</u> : By continued devotion unto Him for ever, enables unfolding of things from within for better execution towards the benefit of all concerned. Remembering Him, not just for getting His blessings once but keeping Him within one's heart, helps clarity of mind and thoughts.

Stanza 31

tata ātmani loke ca
bhakti-yuktaḥ samāhitaḥ
draṣṭāsi māṁ tataṁ brahman
mayi lokāṁs tvam ātmanaḥ

***(brahman)* Hey Brahma Deva !**

***(tataḥ)* Thereafter, *(tvam)* You *(bhakti-yuktaḥ)* being the most qualified devotee of Me, *(samāhitaḥ)* and also because of your single minded attention,*(draṣṭā asi)* will be able to visualize *(mām)* Me *(ātmani)* within yourself *(loke ca)* as well as of Me in all the worlds *(tatam)* evenly and inherently spread out, *(lokān)* and of all the worlds *(ātmanaḥ)* and also all the life forms *(mayi)* contained in Me.**

Stanza 32

yadā tu sarva-bhūteṣu
dāruṣv agnim iva sthitam
praticakṣīta māṁ loko
jahyāt tarhy eva kaśmalam

***(agnim iva)* Like the fire *(dāruṣu)* inherent in the wood, *(sthitam)* intrinsically contained *(sarva bhūteṣu)* in all the beings;**

***(mām)* that Me, *(praticakṣīta)* when searched and reached upon *(lokaḥ)* by the the beings;**

***(yadā tu)* only at that time *(tarhi eva)* instantly and definitely *(jahyāt)* they discard *(kaśmalam)* both the good and bad effects of their own deeds.**

<u>Note</u> : The importance of introspection and the resultant effects are amply made clear.

Stanza 33

yadā rahitam ātmānaṁ
bhūtendriya-guṇāśayaiḥ
svarūpeṇa mayopetaṁ
paśyan svārājyam ṛcchati

***(ātmānam)* That Supreme Consciousness, the one which is the Purest of the Pure Principle;**

***(rahitam)* not at all linked or connected with *(bhūta indriya guṇa-āśayaiḥ)* all the elements, sense organs, characteristics and material thinking;**

***(svarūpeṇa)* which is the Real form of such Being ;**

***(paśyan)* when one is able to see *(mayā)* in and along with Me *(upetam)* together, without any distinction or separateness;**

***(yadā)* at that very time *(ṛcchati)* one attains *(svārājyam)* the position of salvation.**

***Note* : Again this is the continued explanation of nonduality and how one should go about in the introspection process aiming at salvation.**

Stanza 34

nānā-karma-vitānena
prajā bahvīḥ sisṛkṣataḥ
nātmāvasīdaty asmiṁs te
varṣīyān mad-anugrahaḥ

(sisṛkṣataḥ) ***With your intention of creating*** *(bahvīḥ)* ***innumerable*** *(prajāḥ)* ***beings*** *(nānā-karma vitānena)* ***spread out through various actions,*** *(te)* ***your*** *(ātmā)* ***internal self*** *(na avasīdati)* ***is not going to get tired at all*** *(asmin)* ***in these efforts.*** *(mat anugrahaḥ)* ***My blessings*** *(varṣīyān)* ***are showered unto you for this.***

***Note* : When His blessings are there, while carrying out any action there is nothing known as dejection or laziness.**

Stanza 35

ṛṣim ādyaṁ na badhnāti
pāpīyāṁs tvāṁ rajo-guṇaḥ
yan mano mayi nirbaddhaṁ
prajāḥ saṁsṛjato 'pi te

Because of the creation work, *(rajaḥ-guṇaḥ)* ***the characteristic linked to the principle of Rajas*** *(pāpīyān)* ***which promotes certain actions leading to sins,*** *(na badhnāti)* ***is not going to tie you down or affect*** *(tvām)* ***you,*** *(ādyam)* ***who is the first*** *(ṛṣim)* ***of all the saints, at all.*** *(yat)* ***That is because*** *(saṁsṛjataḥ api te)* ***even though you undertake the creation work*** *(prajāḥ)* ***of the beings,*** *(manaḥ)* ***your mind*** *(nirbaddham)* ***is firmly rooted*** *(mayi)* ***unto Me.***

***Note* : What happens when actions are carried out keeping Him alone in one's mind is explained in clear words.**

Stanza 36

jñāto 'haṁ bhavatā tv adya
durvijñeyo 'pi dehinām
yan māṁ tvaṁ manyase 'yuktaṁ
bhūtendriya-guṇātmabhiḥ

(dehinām) The mortals, (duḥ vijñeyaḥ api) though cannot comprehend and understand (aham) Me, (bhavatā tu) because of you (adya jñātaḥ) today I have been made known to them. (yat) That is because (mām tvam) you have (manyase) understood Me (ayuktam) as not having any link at all (bhūta indriya guṇa ātmabhiḥ) to the elements, sense organs, the characteristics of the principles of Satwa, Rajas and Tamas etc.

Note : Lord Brahma's contributions about espousing the concepts of the Supreme Almighty have been explained here.

Stanza 37

tubhyaṁ mad-vicikitsāyām
ātmā me darśito 'bahiḥ
nālena salile mūlaṁ
puṣkarasya vicinvataḥ

When you had travelled (nālena) through the tunnels of the stem (puṣkarasya) of the lotus plant (mūlam) up to its roots (salile) in the water, (vicinvataḥ) enquiring further (mat vicikitsāyām) because of your doubts about Me, (darśitaḥ) I had been waiting (tubhyam) for you (abahiḥ) deep inside (me) in the form of Myself.

Note : The Supreme Almighty is only just waiting deep inside to be seen and understood. What is required is the spirit of enquiry.

Stanza 38

yac cakarthāṅga mat-stotraṁ
mat-kathābhyudayāṅkitam
yad vā tapasi te niṣṭhā
sa eṣa mad-anugrahaḥ

***(aṅga)* Hey Brahma Deva ! *(yat)* It was *(saḥ eṣaḥ)* all only *(mat anugrahaḥ)* because of My blessings *(cakartha)* you could carry out *(mat-stotram)* the praises on Me *(mat-kathā abhyudaya-aṅkitam)* and the exclusive worship unto Me arising out of My own glories, *(yat vā)* and also the fact that *(niṣṭhā)* you could focus totally *(te tapasi)* on your penance.**

Note : Even to get the thought within one's self it requires His blessings, without which it is not possible to proceed with the self enquiry.

Stanza 39

prīto 'ham astu bhadraṁ te
lokānāṁ vijayecchayā
yad astauṣīr guṇamayaṁ
nirguṇaṁ mānuvarṇayan

***(aham prītaḥ)* I am extremely pleased. *(bhadram astu)* Let good things happen *(te)* to you ! *(yat)* That is because, *(vijaya icchayā)* with the intention to sustaining *(lokānām)* all the worlds *(mā)* though I am being seen as the One *(guṇa-mayam)* with all the characteristics, *(anuvarṇayan)* you had described *(astauṣīḥ)* and praised me *(nirguṇam)* as the One without any material characteristics.**

Note : Proper understanding of that Supreme Almighty enables one to carry out one's actions very clearly.

Stanza 40

ya etena pumān nityaṁ
stutvā stotreṇa māṁ bhajet
tasyāśu samprasīdeyaṁ

sarva-kāma-vareśvaraḥ

(yaḥ pumān) The one who (nityam) regularly (etena stotreṇa) through these praises (stutvā) prays (mām bhajet) and worships Me, (sarva kāma vara-īśvaraḥ) I, Who has the capacity of bestowing all the benedictions, (samprasīdeyam) shall be pleased (āśu tasya) with him instantly.

<u>Note</u> : Lord Brahma's prayers through these stanzas have been fully endorsed and certified by Sriman Narayana so that these verses become part and parcel of one's life to get His continued blessings.

Stanza 41

pūrtena tapasā yajñair
dānair yoga-samādhinā
rāddhaṁ niḥśreyasaṁ puṁsāṁ
mat-prītis tattvavin-matam

(niḥśreyasam) All the good results (rāddham) accruing (puṁsām) to the people on account of their (pūrtena) digging wells, creating lakes, (tapasā) doing penance, (yajñaiḥ) worshipping through various Yajnas, (dānaiḥ yoga samādhinā) doing charity, conducting Yogas, being seated on focussed attention etc. (mat prītiḥ) are only My own blessings. (tattvavin-matam) This is also the opinion of all those who are experts in transcendental wisdom.

<u>Note</u> : Whatever be the methods of worship, anything is possible only on account of His blessings. Sriman Narayana goes on to say that anyone with the required wisdom about the divine aspects shall endorse this for the people across the world.

Stanza 42

aham ātmātmanāṁ dhātaḥ
preṣṭhaḥ san preyasām api
ato mayi ratiṁ kuryād
dehādir yat-kṛte priyaḥ

*(dhātaḥ) **Hey the Creator !** (aham) **I am** (ātmā) **the intrinsic conscious factor** (ātmanām) **of the consciousness of the living beings;***

*(preṣṭhaḥ) **the most endearing** (preyasām api) **among the extremely sought after endeared ones;***

*(san) **and also the purest of the pure.***

*(ataḥ) **Therefore,** (kuryāt) **one should have only** (ratim) **the submission of attachment** (mayi) **towards Me;***

*(yat-kṛte) **as only on account of that intrinsic consciousness** (deha-ādiḥ) **the material bodies etc.** (priyaḥ) **get themselves endeared into.***

Note : One should have total submission to Him. The mortal body and the mind will get satisfied only if they understand about the intrinsic consciousness within. Looking outward will lead to distraction and multitudinous problems. Introspection within is the real way to lead one's life.

Stanza 43

sarva-veda-mayenedam
ātmanātmātma-yoninā
prajāḥ srja yathā-pūrvaṁ
yāś ca mayy anuśerate

*(ātmā) **The one you are** (ātma-yoninā) **is the one generated from Me and thus not separate from Me.***

*(sarva veda-mayena) **And you are the one who is the embodiment of the aggregate of all the knowledge and vedic wisdom** (ātmanā) **within yourself - again emphasis is on "generated from Me" -;***

*(yāḥ) **all of which** (anuśerate) **are ingrained intrinsically** (mayi) **within Me;***

Such you - Lord Brahma - *(srja)* ***please go ahead and create,*** *(yathā-pūrvam)* ***as they existed before,*** *(prajāḥ)* ***all the living beings*** *(idam ca)* ***and all the three worlds.***

Note : Therefore, Lord Brahma is no separate entity from Sriman Narayana. There is a link and the source of That Supreme Almighty. Keeping that in mind constantly, Lord Brahma was blessed by Him to go ahead with the creation work. Therefore, every creation is for Him, by Him and of Him.

Stanza 44

maitreya uvāca
tasmā evaṁ jagat-sraṣṭre
pradhāna-puruṣeśvaraḥ
vyajyedaṁ svena rūpeṇa
kañja-nābhas tirodadhe

(maitreyaḥ uvāca) ***Maitreya Maharishi said:***

(kañja-nābhaḥ) ***Shri Padmanabha,*** *(pradhāna-puruṣa-īśvaraḥ)* ***Who is the controller of everything in nature (Prakriti Maya) as well as the life form (Jeeva);***

(vyajya) ***giving the required clarity*** *(evam)* ***like this*** *(idam)* ***as to how to create the worlds*** *(tasmai)* ***to Lord Brahma,*** *(jagat-sraṣṭre)* ***who is going to be the creator of the worlds containing moving and nonmoving forms;***

(tirodadhe) ***disappeared*** *(svena)* ***in His own*** *(rūpeṇa)* ***form of Sriman Narayana.***

Note : Sriman Narayana encourages Brahma Deva and blesses him to go ahead with the creation work in this Padma Kalpa, exactly in the same manner as they were in the previous Kalpas. He accepts the prayers of Brahma Deva and through His benevolent blessings makes him free of any pride or attachment to whatever creation work he is going to

do. He also gives him the desired knowledge and the intrinsic strength to indulge in the creation work.

This concludes the chapter 9 of volume 3 of Srimad Bhagavatam.

Hari om

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PREFACE TO CHAPTER 10

This chapter is in continuation of the discourse between Maitreya Maharishi and Vidura. In response to the questions put forward by Vidura to Maitreya Maharishi regarding his queries about the creation, Maitreya Maharishi had already described in detail through the previous chapters the origin of Lord Brahma and his self introspection about his own self.

Going forward further, he explains to Vidura what happened after Shriman Narayana disappeared from the vision of Lord Brahma and how Lord Brahma started his creation work.

The main discourse is going on, as one must remember, between Shri Sutha and the Saunakas. Within this discourse the concepts are presented as discussions between Shri Sukha and King Pareekshit. The discussions between Vidura and Maitreya Maharishi are part of the contents within these discourses. This is just being mentioned so that we keep the thread alive.

This chapter essentially deals with the different kinds of creations and known as "Dasa Vidha Srishti Varnanam" - the description of the ten kinds of creation. Before disappearing from Lord Brahma's vision, Sriman Narayana advises Lord Brahma to focus his mind upon Him and do penance, by which Lord Brahma will be able to see all the worlds getting

unfolded in his mind. This process will enable Lord Brahma to carry out the desired creation work as envisioned in him by Sriman Narayana. There is absolute unity in each and everything originating from the Very Source and going forward all through, which is also the Very Source, though manifesting in and through various forms of creation.

How Lord Brahma goes about with the process of creation work and the classification of various of kinds of creation have been explained in detail. The effect of the flow of time factor known as the "Kaala" also has been described through these stanzas.

The origin of creation and subsequent classification of all beings into various categories including that of humans, divine beings, demons etc. have been described in this chapter very eloquently. The origins from the Prakritik (the original energy materials) and Vai Kritik (the derivative energy materials) have been classified in detail.

Having explained little bit of the background about this chapter, let us go straight to the stanza-wise interpretations.

Hari Om

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CONTENTS

4. ***THE UNIVERSE AS SUCH WAS THE INTRINSIC CONTENT WITHIN THAT SUPREME ALMIGHTY - Stanzas 12.***

5. ***HOW MANY KINDS OF CREATIONS EXIST BROADLY- Stanzas 13.***

6. ***THE CLASSIFICATION OF CREATIONS OUT OF THE ORIGINAL ENERGY MATERIALS WITH SPECIFIC DETAILS - Stanzas 14 to 17.***

7. ***THE CLASSIFICATION OF CREATIONS OUT OF THE SECONDARY ENERGY MATERIALS WITH SPECIFIC DETAILS - Stanzas 18 to 30.***

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ONE

WHATEVER THE POWERS THAT BE IN ONESELF, WITHOUT THE ALMIGHTY'S DESIRE NOTHING CAN HAPPEN

VOLUME 3, CHAPTER 10
(Stanzas 1 to 6)

Stanza 1

vidura uvāca
antarhite bhagavati
brahmā loka-pitāmahaḥ
prajāḥ sasarja katidhā
daihikīr mānasīr vibhuḥ

(viduraḥ uvāca) ***Sri Vidura said:***

(bhagavati antarhite) ***After Sriman Narayana disappeared from the view of Lord Brahma,*** *(katidhāḥ)* ***how and in what manner*** *(loka-pitāmahaḥ)* ***the grandfather of the worlds***

(brahmā) **i.e. Lord Brahma,** *(vibhuḥ)* ***who is the most able one,*** *(sasarja)* ***created*** *(prajāḥ)* ***the living beings*** *(daihikīḥ)* ***coming about from his body and*** *(mānasīḥ)* ***from his mind?***

Stanza 2

ye ca me bhagavan pṛṣṭās
tvayy arthā bahuvittama
tān vadasvānupūrvyeṇa
chindhi naḥ sarva-saṁśayān

(bahu-vit-tama) ***Hey the one who is the most learned among all the learned !*** *(bhagavan)* ***Hey the repository of all the knowledge !***
(vadasva) ***Please explain to me*** *(ānupūrvyeṇa)* ***in an orderly manner*** *(tān)* ***all the answers*** *(ye ca)* ***to all those*** *(arthāḥ)* ***subject matters*** *(pṛṣṭāḥ)* ***put forward as questions*** *(tvayi)* ***before you*** *(me)* ***by me.*** *(naḥ sarva saṁśayān)* ***Please remove all our doubts*** *(chindhi)* ***totally from their roots.***

Stanza 3

sūta uvāca
evaṁ sañcoditas tena
kṣattrā kauṣāravo muniḥ
prītaḥ pratyāha tān praśnān
hṛdi-sthān atha bhārgava

(sūta uvāca) **Sri Sutha said to the Saunakas:**

(bhārgava) ***Hey Saunaka !*** *(sañcoditaḥ)* ***Encouraged*** *(evam)* ***like this*** *(tena kṣattrā)* ***by Vidura,*** *(kauṣāravaḥ muniḥ)* ***Maitreya Maharishi*** *(prītaḥ)* ***who was thus so pleased,*** *(atha)* ***thereafter*** *(pratyāha)* ***started replying*** *(tān praśnān)* ***to those questions of Vidura*** *(hṛdi-sthān)* ***from the core of his heart.***

Stanza 4

maitreya uvāca
viriñco 'pi tathā cakre

divyaṁ varṣa-śataṁ tapaḥ
ātmany ātmānam āveśya
yathāha bhagavān ajaḥ

(maitreyaḥ uvāca) ***Shri Maitreya Maharishi said:***

(yathā āha) ***Whatever advice were given by*** *(ajaḥ)* ***the One Who is never born and thus not bound to the factors like birth and death etc.*** *(bhagavān)* ***i.e. Sriman Narayana,*** *(tathā)* ***were accordingly*** *(ātmānam)* ***imbibed*** *(viriñcaḥ api)* ***by Brahma Deva, also*** *(ātmani)* ***together with Sriman Narayana*** *(ātmānam)* ***within his mind,*** *(tapaḥ cakre)* ***went ahead with his intense penance*** *(divyam varṣa-śatam)* ***for one hundred celestial years.***

<u>Note</u> : This is to be connected with Stanza 30 of Chapter 9, Volume 3, wherein Sriman Narayana advises Brahma Deva to focus his attention on Him and carry out the penance before doing the creation work.

Stanza 5

tad vilokyābja-sambhūto
vāyunā yad-adhiṣṭhitaḥ
padmam ambhaś ca tat-kāla-
kṛta-vīryeṇa kampitam

Stanza 6

tapasā hy edhamānena
vidyayā cātma-saṁsthayā
vivṛddha-vijñāna-balo
nyapād vāyuṁ sahāmbhasā

(abja-sambhūtaḥ) ***Brahma Deva, - the one whose source of origin is through the lotus -,*** *(adhiṣṭhitaḥ)* ***who was seated*** *(yat)* ***on such of that lotus;***

(vilokya) ***who saw*** *(kampitam)* ***the quivering*** *(tat padmam)* ***of that lotus*** *(ambhaḥ ca)* ***and also the water***

***(tat-kāla-kṛta vīryeṇa)* due to the powerful effect of the flow of the eternal time *(vāyunā)* generated by the power of the forceful air/wind;**

***(edhamānena)* because of his *(tapasā hi)* intense penance and *(ātma saṁsthayā)* complete focused attention on Him *(vidyayā ca)* and also his total devotional knowledge;**

***(vivṛddha vijñāna balaḥ)* inherited the divine knowledge and strength;**

and, drank *(vāyum)* the entire air *(ambhasā saha)* along with the water *(nyapāt)* without leaving anything of them.

***Note* : Brahma Deva, who acquired thus the power of knowledge and the ability to do deeds, drew unto himself the water of dissolution and the air of the flow of the eternal time factor, and prepared himself to start the creation process.**

TWO

HOW LORD BRAHMA GOT INTO THE PROCESS OF CREATION

CHAPTER 10, VOLUME 3 (Stanzas 7 to 9)

Stanza 7

tad vilokya viyad-vyāpi
puṣkaraṁ yad-adhiṣṭhitaḥ
anena lokān prāg-līnān
kalpitāsmīty acintayat

***(yat)* The one *(adhiṣṭhitaḥ)* in which he was in occupation;**

***(tat puṣkaram)* that lotus flower;**

*(viyat-vyāpi) **spread out and filled throughout in the space***
*(vilokya) **as seen by him-Brahma Deva -;***

*(acintayat) **started thinking** (iti) **like this :***

*" (anena) **With this lotus** (kalpitā asmi) **I shall create once again** (lokān) **all the worlds** (prāk-līnān) **which got dissolved previously."***

Stanza 8

padma-kośaṁ tadāviśya
bhagavat-karma-coditaḥ
ekaṁ vyabhāṅkṣīd urudhā
tridhā bhāvyaṁ dvi-saptadhā

*(bhagavat karma coditaḥ) **Brahma Deva, who got encouraged into the creation work because of the Supreme Almighty;***

*(tadā) **at that time** (āviśya) **entering into** (padma-kośam) **the verticil - the circular centre point - of the lotus flower;***

*(bhāvyam) **which has the capacity of further creation** (dvi-saptadhā) **into fourteen** (urudhā) **or even much more greater;***

*(vyabhāṅkṣīt) **separated** (ekam) **that single entity** (tridhā) **into three individual divisions.***

Stanza 9

etāvāñ jīva-lokasya
saṁsthā-bhedaḥ samāhṛtaḥ
dharmasya hy animittasya
vipākaḥ parameṣṭhy asau

*(etāvān) **Only this much - that is about these three worlds -** (samāhṛtaḥ) **have been explained** (saṁsthā-bhedaḥ) **with regard to the subject of shaping up of** (jīva-lokasya) **the locations for***

the consumption of worldly desires and habitation by the living beings;

(hi) That is because (asau) this Brahma Deva, (parameṣṭhī) who is seated in the greatest Satya loka, (vipākaḥ) is the fully ripened personality (dharmasya) of the deeds and activities (animittasya) without having any attachments linked to them - indulging in actions without any intention of acquiring benefits or desires out of such actions.

<u>Note</u> : Lord Brahma created three worlds for the purpose of the consumption and occupation of the living beings passing through the successive stage of existence by dividing the representative embodiment of the lotus.

Though Lord Brahma and those who attained the equanimous position like him are also beings, the Satya loka and similar sacred locations, which are meant for the purpose of their consumption and occupation, do not get destroyed for the entire life of Lord Brahma - up to the limit of 4,300,000,000 × 2 × 30 × 12 × 100 solar years. Therefore, there is no creation of these worlds in each Kalpa - (in Hindu cosmology) a period in which the universe experiences a cycle of creation and destruction.

Depending upon the desireless deeds done by the beings in the three worlds and because of such desireless actions whatever favourable results are accrued to the being, they occupy in these sacred locations and at the end of the life of Lord Brahma, get merged/communion with Vishnu totally. The meaning is, therefore, at the beginning of this Kalpa only three worlds were created.

It has been mentioned earlier that it is the power of the flow of the eternal time factor which determines the creation of the worlds. Therefore, Vidura now wants to know what is meant by this "kala" - the flow of the eternal time factor.

THREE

THE RELEVANCE OF THE FLOW OF TIME FACTOR IN CREATION

VOLUME 3, CHAPTER 10
(Stanzas 10 to 11)

Stanza 10

vidura uvāca
yathāttha bahu-rūpasya
harer adbhuta-karmaṇaḥ
kālākhyaṁ lakṣaṇaṁ brahman
yathā varṇaya naḥ prabho

(viduraḥ uvāca) ***Sri Vidura said to Shri Maitreya Maharishi:***

(brahman prabho) ***Hey the one who is knowledgeable and also the one who is able to do all deeds !***

(varṇaya) ***Please explain*** *(naḥ)* ***to us*** *(yathā)* ***those things in detail*** *(hareḥ)* ***about that Supreme Almighty's*** *(lakṣaṇam)* ***specific characteristic*** *(kāla ākhyam)* ***known as "Kala" - the one who Himself is the flow of the eternal time factor -*** *(yat āttha)* ***about which you had said earlier;***

the One *(bahu-rūpasya)* ***Who even otherwise can be perceived in different forms and shapes*** *(adbhuta karmaṇaḥ)* ***and is capable of doing very many wonderful deeds.***

Stanza 11

maitreya uvāca
guṇa-vyatikarākāro
nirviśeṣo 'pratiṣṭhitaḥ
puruṣas tad-upādānam
ātmānaṁ līlayāsrjat

(maitreya uvāca) ***Shri Maitreya Maharishi said:***

(apratiṣṭhitaḥ) ***The concept of "Kala" - the flow of the eternal time factor - can be perceived and understood because it is the one which has the continuity without any halt;***

(guṇa-vyatikara ākāraḥ) ***and also can be imagined appropriately because this "Kala" - the flow of the eternal time factor - enables the transformation of the intrinsic principles and characteristics like Sattva etc. in the Nature;***

(nirviśeṣaḥ) ***and that "Kala" - the flow of the eternal time factor - which otherwise has no specific form and characteristic by its own self.***

(puruṣaḥ) ***That Supreme Almighty, Who is the embodiment of that "Kala" - the flow of the eternal time factor - itself,*** *(tat upādānam)* ***utilizing that "Kala" as his own instrument,*** *(asrjat)* ***created the forms and shapes of this Universe,*** *(ātmānam)* ***which again is nothing other than only Himself and*** *(līlayā)* ***as His pastimes.***

FOUR

THE UNIVERSE AS SUCH WAS THE INTRINSIC CONTENT WITHIN THAT SUPREME ALMIGHTY

CHAPTER 10, VOLUME 3
Stanza 12

Stanza 12

viśvaṁ vai brahma-tan-mātraṁ
saṁsthitaṁ viṣṇu-māyayā
īśvareṇa paricchinnaṁ
kālenāvyakta-mūrtinā
yathedānīṁ tathāgre ca
paścād apy etad īdṛśam

(viśvam vai) ***The Universe as such*** *(saṁsthitam)* ***was the intrinsic content within that Supreme Soul Almighty***

(viṣṇu-māyayā) ***along with His own energetic power of Maya Shakti*** *(brahma tat-mātram)* ***and was only existing as the indivisible Supreme Being.***

(paricchinnam) ***This Universe, has been presented separately, distinctly, brightly and in all its varieties*** *(īśvareṇa)* ***by that Supreme Almighty*** *(kālena)* ***through the effect of "Kala" - the flow of the eternal time known as the time factor -*** *(avyakta mūrtinā)* ***which has no manifesting characteristic on its own.***

(idānīm) ***This Universe as is existing before us today*** *(etat yathā)* ***in whatever be the form and shape,*** *(tathā)* ***was very much there*** *(agre ca)* ***even earlier and*** *(īdṛśam)* ***shall continue to be there*** *(paścāt api)* ***in future as well.***

Note : After explaining in brief about the "Kala" - the eternal time factor - which has no specific individual characteristic, nor affected by the transformations taking place all around, which cannot be uniquely seen and felt, and which flow for ever and ever without any beginning or the end, Maitreya Maharishi started explaining the creation processes after directly touching upon the the original content in creation.

FIVE

HOW MANY KINDS OF CREATIONS EXIST BROADLY ?

CHAPTER 10, VOLUME 3
Stanza 13

Stanza 13

sargo nava-vidhas tasya
prākṛto vaikṛtas tu yaḥ
kāla-dravya-guṇair asya
tri-vidhaḥ pratisaṅkramaḥ

(tasya sargaḥ) ***The creation of this Universe,*** *(nava-vidhaḥ)* ***as to the classification by the basic original materials and the***

transformation in the modes of derivative materials, is of nine different kinds.

(yaḥ tu) ***The ones which have*** *(prākṛtaḥ)* ***originated from the basic original content*** *(vaikṛtaḥ)* ***and the transformed derivative material contents*** *(saḥ dasamaḥ)* ***are the tenth one.***

(kāla dravya guṇaiḥ) ***Due to the flow of the eternal time factor, the material elements and the specific characteristics of qualities,*** *(asya)* ***these are affected by*** *(tri-vidhaḥ)* ***three kinds of*** *(pratisaṅkramaḥ)* ***annihilation.***

Note : Due to the time factor there is annihilation every day; due to the material factors (like the intense fire etc) there are annihilations which are not predetermined or prefixed; due to the characteristics (the characteristics like Sattva etc., whenever they get into interaction with their base factor and the resultant effect thereof) the annihilation merging into the original content take place.

SIX

THE CLASSIFICATION OF CREATIONS OUT OF THE ORIGINAL ENERGY MATERIALS WITH SPECIFIC DETAILS

CHAPTER 10, VOLUME 3
(Stanzas 14 to 17)

Stanza 14

ādyas tu mahataḥ sargo
guṇa-vaiṣamyam ātmanaḥ
dvitīyas tv ahamo yatra
dravya-jñāna-kriyodayaḥ

(ādyaḥ tu) ***The very first*** *(sargaḥ)* ***creation is that*** *(mahataḥ)* ***of Mahat Tattvam - Mahat principle. This has originated*** *(ātmanaḥ)* ***from that Supreme Almighty*** *(guṇa-vaiṣamyam)* ***from which came about the regeneration of other characteristics.***

(dvitīyaḥ tu) ***The second creation is that*** *(ahamaḥ)* ***of Aham Tatvam - Aham principle.*** *(yatra)* ***It is in this that*** *(dravya jñāna kriyā-udayaḥ)* ***the distinct individual awakening like materials, knowledge and deeds are felt.***

Stanza 15

bhūta-sargas tṛtīyas tu
tan-mātro dravya-śaktimān
caturtha aindriyaḥ sargo
yas tu jñāna-kriyātmakaḥ

(tṛtīyaḥ tu) ***The third one is that*** *(bhūta-sargaḥ)* ***of the creation of the five elements.***

(tat-mātraḥ) ***These minute sense perception elements, which are in the form of sound, touch, etc.,*** *(dravya śaktimān)* ***have the intrinsic capacity to generate the elements starting with space etc.***

(caturthaḥ) ***The fourth*** *(sargaḥ)* ***creation*** *(aindriyaḥ)* ***is relating to the sense perception organs.*** *(yaḥ tu)* ***These have*** *(jñāna kriyā ātmakaḥ)* ***the capacity to perceive the knowledge and activities.***

Stanza 16

vaikāriko deva-sargaḥ
pañcamo yan-mayaṁ manaḥ
ṣaṣṭhas tu tamasaḥ sargo
yas tv abuddhi-kṛtaḥ prabhoḥ

(pañcamaḥ) ***The fifth creation is that*** *(deva sargaḥ)* ***of the sense organs - each of which is related to a demiGod as the controlling deity -*** *(vaikārikaḥ)* ***with the capacity for interactive perceptions.*** *(manaḥ)* ***The mind*** *(yat mayam)* ***is also the sum total of these;*** *(prabhoḥ)* ***Hey the knowledgeable Vidura !***

***(ṣaṣṭhaḥ tu)* The sixth *(sargaḥ tu yaḥ)* creation is that *(tamasaḥ)* of the darkness of ignorance *(abuddhi-kṛtaḥ)* which is the curtain in front of the real knowledge.**

Stanza 17

ṣaḍ ime prākṛtāḥ sargā
vaikṛtān api me śṛṇu
rajo-bhājo bhagavato
līleyaṁ hari-medhasaḥ

***(ime ṣaṭ)* These six kind of *(sargāḥ)* creations are *(prākṛtāḥ)* the original energy materials. *(vaikṛtān api)* There are also other ones which are the transformed ones or the secondary creations out of the original materials *(me śṛṇu)* about which please listen from me.**

***(līlā iyam)* This is the pastimes *(bhagavataḥ)* of that Supreme Almighty, *(harimedhasaḥ)* the knowledge about Whom helps in perfectly understanding the creations in this Universe, *(rajaḥ-bhājaḥ)* and upon Whom there is assimilation of Rajas principle.**

SEVEN

THE CLASSIFICATION OF CREATIONS OUT OF THE SECONDARY ENERGY MATERIALS WITH SPECIFIC DETAILS

CHAPTER 10, VOLUME 3
Stanzas 18 to 30

Stanza 18

saptamo mukhya-sargas tu
ṣaḍ-vidhas tasthuṣāṁ ca yaḥ

Stanza 19

vanaspaty-oṣadhi-latā-
tvaksārā vīrudho drumāḥ
utsrotasas tamaḥ-prāyā
antaḥ-sparśā viśeṣiṇaḥ

(saptamaḥ) The seventh creation (mukhya sargaḥ) is the first among the secondary creations. (tasthuṣām) This relates to the non-moving ones (ṣaṭ-vidhaḥ) and there are six kind of creations (yaḥ ca) in this.

(vanaspati oṣadhi latā) (1) vanaspati - the giant trees in the forest; - the ones which bear fruits without flowering -

(2) oṣadhi - the medicinal plants;- the plants which destroy themselves once the fruits are ripened -

(3) latā - the creepers; - the ones which grow holding something in support -

(tvaksārāḥ) (4) tvaksārāḥ - the trees and plants like the bamboo - pipe plants - the plants which have very thick skin -

(vīrudhaḥ) (5) vīrudhaḥ - the categories of plants which grow in cluster but at the same time not like creeper or tree; - the plants which do not grow upward but hold themselves together and spread horizontally -

(drumāḥ) (6) drumāḥ - the trees and plants which flower first before bearing fruits.;

(utsrotasaḥ) The plants which take the energy of life from the water content accumulated on themselves above the surface of the earth;

(tamaḥ-prāyāḥ) The plants which are seemingly lifeless but have immense and non manifested energies within;

(antaḥ-sparśāḥ) ***The plants which can perceive the sense of touch from within;***

(viśeṣiṇaḥ) ***The plants which have different forms and shapes because of their small or large sizes.***

Stanza 20

tiraścām aṣṭamaḥ sargaḥ
so 'ṣṭāviṁśad-vidho mataḥ
avido bhūri-tamaso
ghrāṇa-jñā hṛdy avedinaḥ

(sargaḥ aṣṭamaḥ) ***The eighth one is that of the creation*** *(tiraścām)* ***of the birds and animals which have the characteristic of passage of food in them across - meaning thereby parallel to the earth surface.***

(mataḥ) ***This creation is considered*** *(saḥ aṣṭāviṁśat vidhaḥ)* ***to be that of twenty eight kinds.***

These species of creation *(avidaḥ)* ***is oblivious of the knowledge regarding what happened in the past;*** *(ghrāṇa-jñāḥ)* ***having predominance of the sense of smell;*** *(bhūri tamasaḥ)* ***having the overabundance of ignorance*** *(avedinaḥ)* ***and not having any foresight*** *(hṛdi)* ***from within.***

Stanza 21

gaur ajo mahiṣaḥ kṛṣṇaḥ
sūkaro gavayo ruruḥ
dvi-śaphāḥ paśavaś ceme
avir uṣṭraś ca sattama

(sattama) ***Hey the great among the pious ones !*** *(gauḥ)* ***The cow,*** *(ajaḥ)* ***the goat,*** *(mahiṣaḥ)* ***the buffalo,*** *(kṛṣṇaḥ)* ***the stag,*** *(sūkaraḥ)* ***the boar - pig -,*** *(gavayaḥ)* ***the gavaya animal - a type of domesticated cattle,*** *(ruruḥ)* ***the deer,*** *(aviḥ)* ***the sheep,*** *(uṣṭraḥ)* ***the camel*** *(ime paśavaḥ)* ***etc. animals*** *(dvi-śaphāḥ ca)* ***do have their hooves clearly split into two.***

Stanza 22

kharo ’śvo ’śvataro gauraḥ
śarabhaś camarī tathā
ete caika-śaphāḥ kṣattaḥ
śṛṇu pañca-nakhān paśūn

(tathā) ***In the similar way,*** *(kharaḥ)* ***the ass,*** *(aśvaḥ)* ***the horse,*** *(aśvataraḥ)* ***the mule,*** *(gauraḥ)* ***the white deer,*** *(śarabhaḥ)* ***the bison - also known as the eight feet deer -,*** *(camarī)* ***the deer known as Chamari,*** *(ete ca)* ***etc.all*** *(eka śaphāḥ)* ***have single hoof - without cut unlike the earlier described ones.***

(kṣattaḥ) ***Hey Vidura !*** *(śṛṇu)* ***Now listen*** *(paśūn)* ***regarding the animals*** *(pañca nakhān)* ***which have five nails.***

Stanza 23

śvā sṛgālo vṛko vyāghro
mārjāraḥ śaśa-śallakau
siṁhaḥ kapir gajaḥ kūrmo
godhā ca makarādayaḥ

(śvā) ***The dog,*** *(sṛgālaḥ)* ***the jackal,*** *(vṛkaḥ)* ***the fox,*** *(vyāghraḥ)* ***the tiger,*** *(mārjāraḥ)* ***the cat,*** *(śaśa)* ***the rabbit,*** *(śallakau)* ***the pig with thorn all over its body - porcupine,*** *(siṁhaḥ)* ***the lion,*** *(kapiḥ)* ***the monkey,*** *(gajaḥ)* ***the elephant,*** *(kūrmaḥ)* ***the tortoise,*** *(godhā)* ***the reptiles with four legs,*** *(makara-ādayaḥ)* ***the alligator and other related species - all have five nails.***

Stanza 24

kaṅka-gṛdhra-vata-śyena-
bhāsa-bhallūka-barhiṇaḥ
haṁsa-sārasa-cakrāhva-
kākolūkādayaḥ khagāḥ

(kaṅka) ***The heron,*** *(gṛdhra)* ***the vulture,*** *(vata)* ***the crane,*** *(śyena)* ***the hawk,*** *(bhāsa)* ***the bird which catches pigeons,*** *(bhallūka)* ***the bhalluka - though it refers to bear, perhaps the reference is to a type of flying bear-like bird,*** *(barhiṇaḥ)* ***the peacock,*** *(haṁsa)* ***the swan,*** *(sārasa)* ***the stork,*** *(cakrāhva)* ***the chakravaha - a kind of bird called ruddy goose or ruddy shelduck or Brahminy duck,*** *(kāka)* ***the crow,*** *(ulūka)* ***the owl -*** *(ādayaḥ khagāḥ)* ***all of these birds travel around in the sky.***

Note : The classification of the animals into 28 kinds such as the ones moving on the earth, water and sky, are only approximation. There can be more and more subdivisions within this classification.

Stanza 25

arvāk-srotas tu navamaḥ
kṣattar eka-vidho nṛṇām
rajo 'dhikāḥ karma-parā
duḥkhe ca sukha-māninaḥ

Stanza 26

vaikṛtās traya evaite
deva-sargaś ca sattama
vaikārikas tu yaḥ proktaḥ
kaumāras tūbhayātmakaḥ

(navamaḥ tu) ***The ninth kind of creation*** *(nṛṇām)* ***is that of the humans*** *(arvāk srotaḥ)* ***who have the characteristic of the passage of food in them downward.***

(kṣattaḥ) ***Hey Vidura !*** *(eka-vidhaḥ)* ***This creation is of only one kind of species - unlike the others mentioned earlier.*** *(rajaḥ adhikāḥ)* ***This category of creation is predominant with the principle of Rajas,*** *(karma-parāḥ)* ***they are driven by the desire of actions and deeds,*** *(sukha māninaḥ)* ***and seek after pleasure*** *(duḥkhe ca)* ***even in the worst situation of miseries.***

***(ete trayaḥ)* These three characteristics mentioned by me *(vaikārikaḥ eva)* are also the transformations in the modes of various materials in creation.**

***(deva-sargaḥ ca)* The same characteristic of the transformations in the modes of materials applies to the creation of the group of Devas - demigods.**

***(sattama)* Hey the most pious one ! *(proktaḥ)* I have already explained earlier *(yaḥ tu)* about *(vaikārikaḥ)* the creation of the base demigods with predominance in Satva principle and who are related to each of the sense organs.**

***(kaumāraḥ tu)* The creation of Sanat Kumaras etc. *(ubhaya-ātmakaḥ)* is the combination of both the natural elements and the transformation in the modes of the material elements.**

Stanza 27

deva-sargaś cāṣṭa-vidho
vibudhāḥ pitaro 'surāḥ
gandharvāpsarasaḥ siddhā
yakṣa-rakṣāṁsi cāraṇāḥ

Stanza 28

bhūta-preta-piśācāś ca
vidyādhrāḥ kinnarādayaḥ
daśaite vidurākhyātāḥ
sargās te viśva-sṛk-kṛtāḥ

Stanza 29

ataḥ paraṁ pravakṣyāmi
vaṁśān manvantarāṇi ca

The creation of the demigods are also of eight kinds. (1) (vibudhāḥ) - the demigods with great intelligence; (2) (pitaraḥ) - the forefathers; (3) (asurāḥ) - the demons; (4)

(gandharvāpsarasaḥ) - The Gandharvas and Apsaras - the expert artisans in various fields and the angels; (5) (yakṣa-rakṣāṁsi) - Yakshas and Rakshas - not to read as Raakshas but Rakshas - the super protectors and the giants; (6) (siddhā cāraṇāḥ vidyādhrāḥ) - Siddhas, Caranas, and Vidyadharas - the experts in mystic powers, the celestial singers and the celestial denizens; (7) (bhūta-preta-piśācāś) - Bhutas, Pretas and Pisachas - the three different classification of spirits; (8) (kinnarāḥ) - the Kinnaras etc. - the sub group of Gandharvas.

(vidurāḥ) Hey Vidura ! (ākhyātāḥ) I have explained (te) to you (ete daśa) these ten types of (sargaḥ) creations done (viśva-sṛk-kṛtāḥ) by the creator of the universe. (ataḥ paraṁ) Here onwards, (pravakṣyāmi) I shall explain to you about (vaṁśān) the descendants (manvantarāṇi ca) and the Manvantaras - the different advent of the Manus.

Stanza 30

evaṁ rajaḥ-plutaḥ sraṣṭā
kalpādiṣv ātmabhūr hariḥ
srjaty amogha-saṅkalpa
ātmaivātmānam ātmanā

(evam) In this manner, (hariḥ) Shri Hari (amogha saṅkalpaḥ) with His own unfailing self determination, (kalpa-ādiṣu) in the beginning of the different Kalpas - millenniums, (rajaḥ-plutaḥ) infusing Himself with the Rajas principle and (ātma-bhūḥ) generating from within Himself (sraṣṭā) as the instrument of creation, (srjati) indulges in creation (ātmā eva) all by Himself, (ātmanā) through Himself and (ātmānam) of Himself.

This concludes the tenth chapter of volume three of Srimad Bhagavata Mahapurana.

Hari Om

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PREFACE TO CHAPTER 11

"Kaala Parinaama Niroopanam"
The determination of the flow of the eternal time factor and its consequential effects.

As the heading itself shows, this chapter deals with the essence of what is meant by the flow of the eternal time factor. From where it starts and how far it is spread out? Does The Supreme Param Brahma - Akshara Brahmam - come under the influence or the control of this eternal time factor? What is the unit of time? How the time is measured?

These are very interestingly and elaborately discussed in this chapter through the discourse of Maitreya Maharishi to the questions put before him by Vidura.

In the process of studying this chapter one can see how easily the subjects like Atoms, Space science, the Universe and its origin, the worlds beyond the perceptive Universe etc. have been dealt with. More than that the beginning and the end of everything, the life span of even Lord Brahma etc. have been properly explained. The calculation of the life of the worlds and the lifespan of the inhabitants in these worlds have been described in detail.

If everything is under the control of the eternal time factor, then what is the One which is beyond that. That is known as the Akshara Brahmam (the one which is ever permanent without any change and which does not depend upon anything and always for ever Sat Chit Ananda - the Ultimate Truth -).

Hari Om

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CONTENTS

13.THE SLEEPING TIME OF LORD BRAHMA.

14.WHAT IS A MANVANTARA ?

15.ALL MANIFESTATIONS INCLUDING THE MANUS ARE HIS OWN POTENCIES ONLY.

16.THE HAPPENINGS WHEN THE THREE WORLDS COME TO AN END.

17.WHAT IS A "PARA - ARDHA" AND WHAT IS KNOWN AS KALPA ?

18.WHAT IS KNOWN AS "AKSHARA BRAHMAM" ?

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ONE

WHAT IS AN ATOM

Chapter 11, Volume 3

Stanza 1

maitreya uvāca
caramaḥ sad-viśeṣāṇām
aneko 'saṁyutaḥ sadā
paramāṇuḥ sa vijñeyo
nṛṇām aikya-bhramo yataḥ

(maitreyaḥ uvāca) Maitreya Maharishi said to Vidura:

(sat viśeṣāṇām) ***There is one particular minutest of the thing, within the visible materials coming about as a result of the effect factors,*** *(caramaḥ)* ***which is the ultimate of the ultimate and the last one,***

(anekaḥ) ***and the one which cannot be seen through our sight;***

(sadā) ***and for ever*** *(asaṁyutaḥ)* ***remaining as a microscopic ultimate one, which stand alone and which cannot be split further;***

(saḥ) ***and that thing*** *(vijñeyaḥ)* ***should be understood*** *(parama-aṇuḥ)* ***as the paramāṇuḥ - atom.***

It is this atom *(aikyabhramaḥ)* ***which create the deluding feeling of unity*** *(nṛṇām)* ***to the human perception*** *(yataḥ)* ***when innumerable such atoms get together in any materials having certain forms and shapes.***

TWO

WHY ONE PERCEIVES THE DISTINGUISHABLE DIFFERENCES?

Chapter 11, Volume 3

Stanza 2

sata eva padārthasya
svarūpāvasthitasya yat
kaivalyaṁ parama-mahān
aviśeṣo nirantaraḥ

(pada-arthasya) ***The entity*** *(svarūpa-avasthitasya)* ***which is in its own final form and shape and not subjected to any further transformation;***

(sataḥ eva) ***and is just the cause factor alone;***

(yat) and such that entity (kaivalyam) which is the single one - meaning thereby the one which is the soul detached from the matter and not subjected to any further transmigrations;

(paramamahān) that entity is known in the name of the The Supreme Being;

(aviśeṣaḥ) the one which cannot be further disintegrated thus standing alone,
(nirantaraḥ) and the one not leading to any further change and the one which is eternally ever permanent.

Note : When materials are divided and subdivided there will be a stage when the basic inherent micro entities shall surface, which cannot be divided further anymore. These are known as the atoms. They represent the microscopic entities which enable the transformations in materials due to the effect of the flow of time factor. The gigantic group of such atoms is known as "Parama Mahat" - the Supreme Being. The shape and form of this universe is also the same. This universe is the result of the transformed materials due to the impact of the flow of time. As the universe is the group of the atoms in this manner, there is in fact no separate generation within it nor there is separate individual distinguishable differences. What we perceive as real is due to the deluding feeling within ourselves.

THREE

WHAT IS THE ETERNAL FLOW OF TIME FACTOR?

Chapter 11, Volume 3

Stanza 3

evaṁ kālo 'py anumitaḥ
saukṣmye sthaulye ca sattama

saṁsthāna-bhuktyā bhagavān
avyakto vyakta-bhug vibhuḥ

***(sattama)* Hey the most pious Vidura !**

***(evam)* In the same manner, *(kālaḥ api)* even the "Kaala" - the eternal time factor - *(anumitaḥ)* has been measured *(saukṣmye)* to its minutest *(sthaulye ca)* as well as to its gross form;**

that time factor *(bhagavān)* which is the embodiment of the powers of the Supreme Almighty, *(avyaktaḥ)* and which is imperceptible *(vibhuḥ)* and which is all powerful;

***(vyakta-bhuk)* is spread out totally and evenly in the manifested universe;**

***(saṁsthānabhuktyā)* from the starting point of the atom and throughout the vast expanse of all the manifestations and in all the locations of this universe evenly.**

FOUR

<u>FROM THE MINUTEST TO THE VAST EXPANSE HOW THE FLOW OF TIME IS SPREAD OUT ?</u>

Chapter 11, Volume 3

Stanza 4

sa kālaḥ paramāṇur vai
yo bhuṅkte paramāṇutām
sato 'viśeṣa-bhug yas tu
sa kālaḥ paramo mahān

Carrying on further with the concept of the flow of the eternal time factor Maitreya Maharishi continues -- *(yaḥ)* The eternal flow of time factor is the one *(bhuṅkte)* which integrates

***(parama-aṇutām)* into the space of the minutest atom *(sataḥ)* of the universe, *(saḥ kālaḥ)* till such time *(parama-aṇuḥ vai)* as the atom on the one hand;**

***and (yaḥ tu)* On the other, the same eternal flow of time factor *(aviśeṣa-bhuk)* which spreads out into the completeness of the universe in totality, *(saḥ kālaḥ)* till such time *(paramaḥ mahān)* as the "Parama Mahat" - the Supreme Being.**

<u>Note</u> : The minutest time particle which the sun takes to cross over the basic and utmost microscopic atomic part of the earth has also been described as the "Paramanu" - the atom. Similar is the case with "Parama Mahat" - The Supreme Being. The time taken to cross over all the twelve segments of the planets and stars (the expanse of the universe), has been described as "Parama Mahat". This is also known as "Samvatsara" - the cycle of years. The "Yugas" - the four Yugas - occur due to the repetition of the "Samvatsaras". The multiplications of "Yugas" lead to "Manvantaras" - the period of Manu. The flow of time spreads out till the end of the "Dwi Pararda" - .

From now onward Maitreya Maharishi describes the divisional factors between the atom - Paramanu - and the Supreme being - Parama Mahat.

FIVE

<u>THE INFINITESIMAL PARTICLES OF ATOMS.</u>

Chapter 11, Volume 3

Stanza 5

aṇur dvau paramāṇū syāt
trasareṇus trayaḥ smṛtaḥ
jālārka-raśmy-avagataḥ
kham evānupatann agāt

***(dvau parama-aṇu)* Two infinitesimal particles of atoms - Paramanus - *(aṇuḥ syāt)* make one Anu - atom.**

***(trayaḥ)* Three such atoms *(smṛtaḥ)* are considered *(trasareṇuḥ)* as one "Thrasarenu" - containing in all three atoms of two infinitesimal particles each - a hex-atom.**

***(jāla-arka raśmi avagataḥ)* These atoms - the thrasarenus - are the mote or atom of dust appear as moving in sun beams, passing through the openings of the windows or holes , and *(anupatan agāt)* which are spread throughout *(kham eva)* the length and breadth of the sky.**

<u>Note</u> : Thrasarenus are invisible to the eyes. The soft microscopic particles in the sunlight passing through the windows or holes can be seen throughout the sky spread out all over.

SIX

<u>FROM THE MINUTEST PART OF A SECOND TO THE HUMAN DAY AND NIGHT</u>

Chapter 11, Volume 3
Stanzas 6 to 8

Stanza 6

trasareṇu-trikaṁ bhuṅkte
yaḥ kālaḥ sa truṭiḥ smṛtaḥ
śata-bhāgas tu vedhaḥ syāt
tais tribhis tu lavaḥ smṛtaḥ

***(yaḥ)* That time period which *(bhuṅkte)* takes to integrate *(trasareṇu-trikam)* to the extent of three times the minute "thrasaranus" - the hex-atoms - *(saḥ kālaḥ)* such of that period *(smṛtaḥ)* is considered *(truṭiḥ)* as one "Truti" - the minute segment of a single second - that is the minutest part of a split second - 0.001 part of a single second;**

(śata-bhāgaḥ tu) **One hundred "Trutis" as such** *(vedhaḥ syāt)* **is one "Vedha" - 0.111 part of a single second;**

(taiḥ tribhiḥ) **Three such "Vedhas"** *(smṛtaḥ)* **constitute** *(lavaḥ tu)* **as one "Lava" - 0.333 which is one third of a single second.**

Stanza 7

nimeṣas tri-lavo jñeya
āmnātas te trayaḥ kṣaṇaḥ
kṣaṇān pañca viduḥ kāṣṭhāṁ
laghu tā daśa pañca ca

(jñeyaḥ) **Please understand that** *(tri-lavaḥ)* **three "Lavas" constitute** *(nimeṣaḥ)* **a single second.**

(āmnātaḥ) **It is said that** *(trayaḥ te)* **three seconds constitute** *(kṣaṇaḥ)* **a single "Kshana".**

(pañca kṣaṇān) **Five such "Kshanas"** *(viduḥ)* **are known as** *(kāṣṭhām)* **a "Kaashta" - meaning 15 seconds.**

(daśa pañca ca) **Such fifteen "Kaashtas" constitute** *(laghu)* **a "Laghu" - meaning 225 seconds - or 3 minutes and 45 seconds.**

Stanza 8

laghūni vai samāmnātā
daśa pañca ca nāḍikā
te dve muhūrtaḥ praharaḥ
ṣaḍ yāmaḥ sapta vā nṛṇām

(samāmnātā) **It is recognized that** *(daśa pañca ca)* **fifteen such** *(laghūni vai)* **"Laghus" specifically become** *(nāḍikā)* **one Naadiga each - that is 225 seconds multiplied by 15 = 3375 seconds - or 56 minutes and 15 seconds.**

***(dve te)* Two "Naadigas" constitute *(muhūrtaḥ)* one "Muhurta" - that is 1 hour 52 minutes and 30 seconds.**

***(ṣaṭ sapta vā)* Six or seven "Naadigas" constitute *(nṛṇām)* the human being's *(praharaḥ)* single "Prahara" *(yāmaḥ)* or "Yaama" which is one fourth part of day and night - the day of the human beings which is 5 hrs. 37 minutes 30 seconds, if we take six times, OR 6 hrs. 33 minutes and 45 seconds, if we take seven times of the "Naadigas".**

<u>Note</u> : One "Yaama" constitutes one fourth part of the day and night. Because of the variations in the spinning of the earth there is difference of increase or decrease in the day and night. Therefore, the "Yaama" which represents one fourth part of the day and night will have difference because the "Naadigas" which forms part of the "Yaamas" will have consequential reflection accordingly. It is, therefore, said above that the "Naadigas" which goes into each and every "Yaama" might be six or seven. It is all the more so when we have to remove the duration of the dusk time - "Sandhya period" - which is the period of two "Muhurtas" (that is 2 hours and 45 seconds) while calculating the total period of day and night, and then arrive at the calculation of "Yaama".

Now the discourse goes on further by Maitreya Maharishi to explain the instruments' characteristics for calculating the "Naadigas".

SEVEN

<u>THE DESCRIPTION OF THE NAADIGA MEASURING INSTRUMENT</u>

Chapter 11, Volume 3

Stanza 9

dvādaśārdha-palonmānaṁ
caturbhiś catur-aṅgulaiḥ

svarṇa-māṣaiḥ kṛta-cchidraṁ
yāvat prastha-jala-plutam

(dvādaśa-ardha pala unmānam) ***The measuring vessel having the weight of 6 phalas - a circular type copper vessel known by its name as "Naadiga" measuring vessel - 1 phala is equal to the weight of 10 tolaas or 14 ounces;***

(kṛta-chidram) ***in which hole is bored*** *(svarṇa māṣaiḥ)* ***with a gold wire weighing one "maasha"*** *(caturbhiḥ)* ***by weight of four - meaning four "maasha"***
(catuḥ-aṅgulaiḥ) ***measuring four fingers long;***

(yāvat prastha jala-plutam) ***When such a pot is placed on stationary water, the duration of time taken for the water to get filled in the vessel through the hole up to its brim and before it gets immersed into the water is one "Naadiga".***

EIGHT

FROM THE HUMAN DAY AND NIGHT TO THE SAMVATSARA

Chapter 11, Volume 3
Stanzas 10 to 12

Stanza 10

yāmāś catvāraś catvāro
martyānām ahanī ubhe
pakṣaḥ pañca-daśāhāni
kṛṣṇaḥ śuklaḥ ca mānada

(mānada) ***Hey the one Who is worthy of worship - Vidura !***

(catvāraḥ catvāraḥ) ***When we put together four plus four*** *(yāmāḥ)* ***"Yaamas"*** *(ubhe ahanī)* ***it becomes the duration of one day and one night*** *(martyānām)* ***of the human beings' .***

***(pañca-daśa)* Fifteen *(ahanī)* such days and nights *(pakṣaḥ)* make for one "Paksha", *(kṛṣṇaḥ)* one is the black "Paksha" - Krishna Paksha *(śuklaḥ ca)* and the other is the white "Paksha" - Shukla Paksha. Thus there are two "Pakshas".**

Stanza 11

tayoḥ samuccayo māsaḥ
pitṝṇāṁ tad ahar-niśam
dvau tāv ṛtuḥ ṣaḍ ayanaṁ
dakṣiṇaṁ cottaraṁ divi

Stanza 12

ayane cāhanī prāhur
vatsaro dvādaśa smṛtaḥ
saṁvatsara-śataṁ nṝṇāṁ
paramāyur nirūpitam

***(samuccayaḥ)* The aggregate *(tayoḥ)* of two "Pakshaas" *(māsaḥ)* make up for one month.**

***(pitṝṇām)* For the Pitris - forefathers - *(tat)* this is *(ahaḥ-niśam)* equivalent to one day and one night.**

***(dvau tau)* Two months *(ṛtuḥ)* become one "Ritu"- season.**

***(ṣaṭ)* Six months *(ayanam)* is one "Ayanam" - *(dakṣiṇam)* "Dakshinayana" *(uttaram ca)* and "Uttarayana" - the movement of the sun in six months due to the spinning of the earth.**

***(ayane ca)* Two "Ayanas" consisting of one "Dakshinayana" and one "Uttarayana" *(prāhuḥ)* are considered to be *(ahanī)* one day and one night *(divi)* in the world of the Devas.**

***(dvādaśa)* The aggregate of 12 months *(vatsaraḥ smṛtaḥ)* is called one "Samvatsara" - one calendar year.**

(nirūpitam) **It is estimated that** *(saṁvatsara-śatam)* **the duration of 100 "Samvatsaras"** *(param)* **is the maximum** *(āyuḥ)* **age limit** *(nṝṇām)* **of the human beings.**

NINE

DIFFERENT TYPES OF SAMVATSARAS

Chapter 11, Volume 3
Stanzas 13 to 15

Stanza 13

graharkṣa-tārā-cakra-sthaḥ
paramāṇv-ādinā jagat
saṁvatsarāvasānena
paryety animiṣo vibhuḥ

(vibhuḥ) **The Surya Bhagavan - the Sun God -** *(animiṣaḥ)* **who is the embodiment of the eternal time;**

(grahaṛkṣatārācakra-sthaḥ) **being situated in the circle of the sub-planets, planets and stars;**

(paryeti) **completes the orbit** *(jagat)* **of the entire universe** *(parama-aṇu-ādinā)* **starting from the point of the infinitesimal particle of the atom** *(saṁvatsara-avasānena)* **to the extend of the end of the "Samvatsara" with such a speed.**

Stanza 14

saṁvatsaraḥ parivatsara
iḍā-vatsara eva ca
anuvatsaro vatsaraś ca
viduraivaṁ prabhāṣyate

(vidura) **Hey Vidura !**

(saṁvatsaraḥ) ***Samvatsara - or Souravarsha - representing the duration of the period of one year the earth takes to complete full cycle of the sun - the orbit of the sun;***

(parivatsaraḥ) ***Parivatsara - Brihaspati Varsha - the circumambulation of Brihaspati - Jupiter;***

(iḍā-vatsaraḥ) ***Idavatsara - Saavan Varsha - one of the names given to the single year of a period of five years;***

(eva ca) ***In the same manner,*** *(anuvatsaraḥ)* ***Anuvatsara - year of the moon - fourth year in the Vedic cycle of five years;***

(vatsaraḥ ca) ***Vatsaraḥ cha - Naakshtravarsha - also the year of the stars;***

(evam) **etc. also** *(prabhāṣyate)* ***are specifically being said.***

Stanza 15

yaḥ sṛjya-śaktim urudhocchvasayan sva-śaktyā
puṁso 'bhramāya divi dhāvati bhūta-bhedaḥ
kālākhyayā guṇamayaṁ kratubhir vitanvaṁs
tasmai baliṁ harata vatsara-pañcakāya

(yaḥ) ***The one*** *(bhūta-bhedaḥ)* ***appearing in the form of the flame of brightness, responsible for the processes of separation of all the material elements;***

(kāla-ākhyayā sva-śaktyā) ***that one with his own self energy carrying the name known as the flow of the eternal time, "the Kaala" with his capacity to consume the duration of the age of the humans;***

(urudhā) ***in very many ways*** *(ucchvasayan)* ***initiating as the cause factor*** *(sṛjya śaktim)* ***of the generation of the seeding operations in the materials useful for the purpose of the creation;***

(vitanvan) ***distributing*** *(guṇa-mayam)* ***the heavenly benefits***

(kratubhiḥ) ***arising on account of the offerings through the deeds of Yagnas;***

(dhāvati) ***travelling around*** *(divi)* ***in the sky continuously, as the flow of eternal time, with the aim of instilling*** *(puṁsaḥ)* ***in the human minds*** *(abhramāya)* ***the inclination of discarding the attachment to desires - also can be read as continuously instilling the path of knowledge as opposed to ignorance;***

(vatsara-pañcakāya) ***the monitor of the all the five types of Samvatsaras - the different categories of years;***

(tasmai) ***unto that Surayanarayana Bhagavan*** *(harata)* ***please submit*** *(balim)* ***your worship !***

TEN

THE LIVING BEINGS BEYOND THE THREE WORLDS AND THEIR DURATION OF LIFE

Chapter 11, Volume 3
Stanzas 16 to 17

Stanza 16

vidura uvāca
pitṛ-deva-manuṣyāṇām
āyuḥ param idaṁ smṛtam
pareṣāṁ gatim ācakṣva
ye syuḥ kalpād bahir vidaḥ

(viduraḥ uvāca) ***Sri Vidura said to Maitreya Maharishi***

(smṛtam) ***It has since been established by you*** *(idam)* ***as such*** *(param āyuḥ)* ***the limit of the duration of the maximum age period*** *(pitṛdevamanuṣyāṇām)* ***of the Pitris - forefathers -, Devas, human beings etc.***

***(ācakṣva)* Please explain *(pareṣām)* about the enlightened living beings' *(gatim)* life duration *(ye vidaḥ),* who are great in respect of knowledge *(syuḥ),* who exist in the worlds far away *(bahiḥ)* much beyond *(kalpāt)* the three cosmic worlds created in each Kalpa.- that is who live in the worlds not created in each Kalpa but live in such worlds beyond the Kalpas. - One Kalpa is one day of Lord Brahma.**

Stanza 17

bhagavān veda kālasya
gatiṁ bhagavato nanu
viśvaṁ vicakṣate dhīrā
yoga-rāddhena cakṣuṣā

***(bhagavān)* You, being the most knowledgeable, *(veda)* know very well *(gatim)* the principles *(bhagavataḥ)* of the Supreme Almighty *(kālasya)* who is the embodiment of the eternal time; *(nanu)* and that is for certain. *(dhīrāḥ)* Those who possess unassailable thinking power - who have attained the self realization -, *(cakṣuṣā)* their eyes (*yoga-rāddhena*) bestowed on account of the special powers gained because of their achievements in Yoga, *(vicakṣate)* can see through their eyes *(viśvam)* all the worlds and realize everything.**

ELEVEN

WHAT IS A YUGA AND HOW THEY ARE CALCULATED

Chapter 11, Volume 3
Stanzas 18 to 20

Stanza 18

maitreya uvāca
kṛtaṁ tretā dvāparaṁ ca
kaliś ceti catur-yugam
divyair dvādaśabhir varṣaiḥ
sāvadhānaṁ nirūpitam

Stanza 19

catvāri trīṇi dve caikaṁ
kṛtādiṣu yathā-kramam
saṅkhyātāni sahasrāṇi
dvi-guṇāni śatāni ca

(maitreyaḥ uvāca) Maitreya Maharishi said:

(catuḥ-yugam) The four Yugas such as (kṛtam) Krita, (tretā) Treta, (dvāparam ca) and Dwapara (kaliḥ ca iti) as also Kali (nirūpitam) have been determined to be of having (dvādaśabhiḥ) twelve (varṣaiḥ) thousand period of years (divyaiḥ) of the Devas - the demigods, (sa-avadhānam) with the intervening period of the dusk and dawn.

(saṅkhyātāni) They have been calculated into (catvāri) Four - (trīṇi) three - (dve) two (ekam ca) and one - (sahasrāṇi) thousands of years (dvi-guṇāni) and two times of (śatāni) their hundreds (kṛta-ādiṣu) starting with Kritha Yuga (yathā-kramam) in sequential order.

Note : In order to understand the living age of the greatest of the knowledgeable beings, who are beyond the three worlds, living in the worlds spread out from the Mahar Loka to the Brahma Loka, one requires the knowledge concerning the time factor of all the four Yugas. Therefore, continuing the discussions regarding the Yugas starting with the Krita Yuga, Maitreya Maharishi started replying to the questions put forward by Vidura. Each Yuga has been measured in relation to the years of the Devas. 360 years of human life is equal to the one year of the Devas. Accordingly, the prescription of the Yugas in relation to the years of the Devas and the humans have been described below:

The Name of the Yuga	***The year of the Devas***	***The year of the humans***
Krita Yuga	***4,800***	***17,28,000***

Treta Yuga	*3,600*	*12,96,000*
Dwapara Yuga	*2,400*	*8,64,000*
Kali Yuga	*1,200*	*4,32,000*
Total	*12,000*	*43,20,000*

The purpose of showing in the above stanza thousands and hundreds in separate context have been explained now through the following stanza.

Stanza 20

sandhyāṁśayor antarena
yaḥ kālaḥ śata-saṅkhyayoḥ
tam evāhur yugaṁ taj-jñā
yatra dharmo vidhīyate

(yaḥ kālaḥ) ***The periods*** *(śata-saṅkhyayoḥ)* ***pointing to the flow of time of hundreds in each of the Yugas,*** *(antarena)* ***as the intervening time factor, have to be excluded*** *(sandhyāṁśayoḥ)* ***as the periods of dusk and dawn,*** *(yaḥ kālaḥ)* ***and only thousands have to be reckoned for the purpose of calculating*** *(yugaṁ)* ***the Yugas ,*** *(āhuḥ)* ***as has been said*** *(taj-jñā)* ***by the knowledgeable persons who know about this subject.*** *(yatra)* ***Only in these periods of thousands,*** *(dharmaḥ)* ***the methods of doing deeds as initiated by the Vedas*** *(vidhīyate)* ***have been prescribed.***

Note : The determination of the period of each Yuga to its hundreds is inclusive of the dusk and dawn and they have to be taken accordingly. That being so, the actual period of each Yuga in respect of the years of the Devas would thus be 4000, 3000, 2000 and 1000. The hundreds in each of them like 800, 600, 400 and 200 have to be reckoned respectively as the dusk and dawn period at the end and the beginning of each of them. The total years of 12000 for the four Yugas are thus inclusive of the 2000 years representing the dawn and dusk period in each of them.

TWELVE

THE GRADUAL DIMINISHING OF THE NON-RIGHTEOUSNESS IN THE YUGAS

Chapter 11, Volume 3

Stanza 21

dharmaś catuṣ-pān manujān
kṛte samanuvartate
sa evānyeṣv adharmeṇa
vyeti pādena vardhatā

(catuḥ-pāt) The inclusive and complete four dimensional (dharmaḥ) righteousness (samanuvartate) is properly followed (manujān) by the human beings (kṛte) in the Kritha Yuga. (saḥ dharmaḥ) The same righteousness (pādena) correspondingly (vyeti) get reduced (vardhatā) because of the proportionate increase (adharmeṇa) in non righteousness activities in sequential order (anyeṣu) in the other Yugas.

THIRTEEN

THE SLEEPING TIME OF LORD BRAHMA

Chapter 11, Volume 3

Stanza 22

tri-lokyā yuga-sāhasraṁ
bahir ābrahmaṇo dinam
tāvaty eva niśā tāta
yan nimīlati viśva-sṛk

(tāta) Oh my dear son ! (yuga sāhasram) Thousand such chatur Yugas (dinam) is one day (ābrahmaṇaḥ) in all the worlds, beyond (tri-lokyāḥ) the three worlds, (bahiḥ) till the Brahma Loka.

***(tāvatī eva)* That much similar period *(niśā)* is one night there; *(yat)* at which period *(viśva-sṛk)* Lord Brahma *(nimīlati)* goes to sleep closing his eyes.**

FOURTEEN

WHAT IS A MANVANTARA ?

Chapter 11, Volume 3
Stanzas 23 and 24

Stanza 23

niśāvasāna ārabdho
loka-kalpo 'nuvartate
yāvad dinaṁ bhagavato
manūn bhuñjaṁś catur-daśa

***(loka-kalpaḥ)* The creation of the worlds *(ārabdhaḥ)* started *(niśā avasāne)* at the end of the night, goes on *(yāvat dinam)* until the end of the day *(bhagavataḥ)* of Lord Brahma *(bhuñjan)* containing within it *(catuḥ-daśa)* fourteen *(manūn)* Manus *(anuvartate)* and goes on accordingly.**

Stanza 24

svaṁ svaṁ kālaṁ manur bhuṅkte
sādhikāṁ hy eka-saptatim
manvantareṣu manavas
tad-vaṁśyā ṛṣayaḥ surāḥ
bhavanti caiva yugapat
sureśāś cānu ye ca tān

***(manuḥ)* Each Manu *(bhuṅkte hi)* has to undergo his experience *(svam svam kālam)* in their respective time frame *(sa-adhikām eka-saptatim)* of slightly more than seventy one chatur Yugas.**

***(manu-antareṣu)* In each of the periods of these Manus (known as Manvantaras) - fourteen such Manus mentioned above -**
***(manavaḥ)* there shall be a specific Manu in each, *(tat-vaṁśyāḥ)* and also the ones who come about in their dynasty, *(ṛṣayaḥ)* rishis, *(surāḥ)* devas, *(sura-īśāḥ ca)* also devendras *(tān anu)* and those following them *(ye ca)* such as some other Gandharvas etc. *(bhavanti ca)* and they shall appear *(yugapat eva)* in each of these periods simultaneously.**

FIFTEEN

ALL MANIFESTATIONS INCLUDING THE MANUS ARE HIS OWN POTENCIES ONLY

Chapter 11, Volume 3
Stanzas 25 to 27

Stanza 25

eṣa dainan-dinaḥ sargo
brāhmas trailokya-vartanaḥ
tiryaṅ-nṛ-pitṛ-devānāṁ
sambhavo yatra karmabhiḥ

***(brāhmaḥ)* As far as Lord Brahma is concerned *(eṣaḥ)* this is *(sargaḥ)* the creation order *(trailokya-vartanaḥ)* enabling the activities of all the three worlds *(dainam-dinaḥ)* in each and every day. *(yatra)* It is in this *(tiryaknṛpitṛdevānām)* the living beings, human beings, pitris and devas etc. *(sambhavaḥ)* appear as His creations *(karmabhiḥ)* linking to their deeds.**

Stanza 26

manvantareṣu bhagavān
bibhrat sattvaṁ sva-mūrtibhiḥ
manv-ādibhir idaṁ viśvam
avaty udita-pauruṣaḥ

(manu-antareṣu) ***In these Manvantaras,*** *(bhagavān)* ***the Supreme Almighty*** *(sattvam)* ***assuming the Satva guna (Satva principle)*** *(avati)* ***protects*** *(idam viśvam)* ***this universe*** *(sva-mūrtibhiḥ)* ***through the manifestation of the embodiment*** *(manu-ādibhiḥ)* ***of Manus and others,*** *(udita pauruṣaḥ)* ***radiating His self contained divine powers and potencies.***

Stanza 27

tamo-mātrām upādāya
pratisaṁruddha-vikramaḥ
kālenānugatāśeṣa
āste tūṣṇīṁ dinātyaye

(dina-atyaye) ***At the end of the day - as mentioned above -*** *(tūṣṇīm āste)* ***He goes into silent mode*** *(upādāya)* ***after assuming*** *(tamaḥ mātrām)* ***the Thamo guna - Tamas characteristic -*** *(pratisaṁruddha-vikramaḥ)* ***withdrawing unto Himself the various orderly creational capacities,*** *(anugata aśeṣaḥ)* ***and along with all the moving and nonmoving entities converged onto Him*** *(kālena)* ***due to the flow of the eternal time factor.***

SIXTEEN

THE HAPPENINGS WHEN THE THREE WORLDS COME TO AN END

Chapter 11, Volume 3
Stanzas 28 to 30

Stanza 28

tam evānv api dhīyante
lokā bhūr-ādayas trayaḥ
niśāyām anuvṛttāyāṁ
nirmukta-śaśi-bhāskaram

(niśāyām) **As Lord Brahma's night** *(anuvṛttāyām)* **continues like this** *(nirmukta śaśi bhāskaram)* **without any sun or moon,** *(trayaḥ lokāḥ)* **the three worlds** *(bhūḥ-ādayaḥ)* **starting with the earth, get merged into** *(tam eva)* **that Bhagavan alone** *(anu api dhīyante)* **disappearing completely.**

Stanza 29

tri-lokyāṁ dahyamānāyāṁ
śaktyā saṅkarṣaṇāgninā
yānty ūṣmaṇā maharlokāj
janaṁ bhṛgv-ādayo 'rditāḥ

(saṅkarṣaṇa agninā) ***Due to the fierce fire power generated from the face of Sangharshana Murti,*** *(śaktyā)* ***which again is the divine power of the Bhagavan,*** *(tri-lokyām)* ***when all the three worlds*** *(dahyamānāyām)* ***get consumed*** *(ūṣmaṇā)* ***due to that heat,*** *(bhṛgu ādayaḥ)* ***the people like Bhrigu saint etc.,*** *(arditāḥ)* ***thus getting affected by such power of heat,*** *(yānti)* ***move away*** *(mahaḥ-lokāt)* ***from the Mahar Loka*** *(janam)* ***to the Janar Loka.***

Stanza 30

tāvat tri-bhuvanaṁ sadyaḥ
kalpāntaidhita-sindhavaḥ
plāvayanty utkaṭāṭopa-
caṇḍa-vāteritormayaḥ

(tāvat) ***At that time,*** *(kalpāntaidhita-sindhavaḥ)* ***the powerful ocean waves, which engulf everything at the end of the Kalpa,*** *(utkaṭāṭopa-caṇḍa-vāteritormayaḥ)* ***appearing so fearsome and whirling and swinging vehemently with high tides and powerful force,*** *(plāvayanti)* ***totally immerse*** *(tri-bhuvanam)* ***all the three worlds*** *(sadyaḥ)* ***instantly.***

SEVENTEEN

<u>WHAT IS A "PARA - ARDHA" AND WHAT IS KNOWN AS KALPA ?</u>

Chapter 11, Volume 3
Stanzas 31 to 36

Stanza 31

antaḥ sa tasmin salila
āste 'nantāsano hariḥ
yoga-nidrā-nimīlākṣaḥ
stūyamāno janālayaiḥ

(antaḥ) Within (tasmin salile) this deluge of huge water, (ananta āsanaḥ) making Himself situated upon the Adi Sesha, (saḥ hariḥ) that Sriman Narayana, (yoga-nidrā-nimīlākṣaḥ) assumes His Yoga nidra - the divine situation in which He appears to be in His half sleep - (āste) and stations Himself as such (stūya-mānaḥ) being praised and worshiped (jana-ālayaiḥ) by the inhabitants of the other worlds.

Stanza 32

evaṁ-vidhair aho-rātraiḥ
kāla-gatyopalakṣitaiḥ
apakṣitam ivāsyāpi
paramāyur vayaḥ-śatam

(evam vidhaiḥ) These kinds of the processes (ahaḥ rātraiḥ) of days and nights (upalakṣitaiḥ) linking to (kāla-gatyā) the eternal flow of time factor, (apakṣitam iva) consumes and finishes just like that (vayaḥ śatam) the hundred years of (parama-āyuḥ) the duration of the age of (asya api) this Lord Brahma also.

<u>Note</u> : One thousand chatur Yugas is one day of Lord Brahma. That much is his night also. Thus, two thousand chatur Yugas together is Lord Brahma's day and night,

known as Lord Brahma's Ahoratra. This is one Kalpa of the human beings. 360 such Ahoratras of days and nights equal to one year of Lord Brahma and after completion of 100 such 360 Ahoratras Lord Brahma's age also comes to an end.

Stanza 33

yad ardham āyuṣas tasya
parārdham abhidhīyate
pūrvaḥ parārdho 'pakrānto
hy aparo 'dya pravartate

(ardham yat) **The half the period of** *(āyuṣaḥ)* **the lifetime** *(tasya)* **of that Lord Brahma** *(abhidhīyate)* **is being called** *(parārdham)* **as the "Para Ardha".** *(pūrvaḥ para-ardhaḥ)* **The former "Para Ardha"** *(apakrāntaḥ)* **is already over.** *(aparaḥ)* **The latter"Para Ardha"** *(hi)* **is the one** *(pravartate)* **which is happening** *(adya)* **presently.**

Stanza 34

pūrvasyādau parārdhasya
brāhmo nāma mahān abhūt
kalpo yatrābhavad brahmā
śabda-brahmeti yaṁ viduḥ

(ādau) **In the beginning** *(pūrvasya)* **of the former** *(para-ardhasya)* **"Para Ardha"** *(abhūt)* **there came about** *(mahān kalpaḥ)* **a great Kalpa** *(brāhmaḥ nāma)* **known as Braahmaḥ.** *(brahmā)* **The Brahma Deva,** *(yam)* **who** *(viduḥ)* **is known** *(śabda-brahma iti)* **as the embodiment of the sound - the Vedas - that Brahma Deva** *(abhavat)* **appeared** *(yatra)* **in that Kalpa.**

Stanza 35

tasyaiva cānte kalpo 'bhūd
yaṁ pādmam abhicakṣate
yad dharer nābhi-sarasa
āsīl loka-saroruham

(ante ca) ***At the end of*** *(tasya eva)* ***the said "Para Ardha",*** *(kalpaḥ abhūt)* ***there came about the next Kalpa.*** *(yam)* ***This Kalpa*** *(abhicakṣate)* ***is being called*** *(pādmam)* ***Padmam.*** *(yat)* ***That is because, in this Kalpa there appeared*** *(loka saroruham)* ***the whole of the universe in the form of the lotus*** *(nābhi sarasaḥ)* ***from within the water at the location of the navel area*** *(hareḥ)* ***of Sriman Narayana.***

Stanza 36

ayaṁ tu kathitaḥ kalpo
dvitīyasyāpi bhārata
vārāha iti vikhyāto
yatrāsīt śūkaro hariḥ

(bhārata) ***Hey Bharatha !*** *(ayam kalpaḥ tu)* ***This Kalpa is*** *(kathitaḥ)* ***being said to be*** *(- ādau - api)* ***in the first part*** *(dvitīyasya)* ***of the second "Para Ardha".*** *(yatra)* ***The Kalpa in which*** *(hariḥ)* ***Shri Maha Vishnu*** *(āsīt)* ***appeared*** *(śūkaraḥ)* ***as Varaha,*** *(vikhyātaḥ)* ***is famous*** *(vārāhaḥ iti)* ***in the name of "Varaha Kalpa".***

Note : Lord Brahma's each day is each Kalpa as far as the human beings are concerned. Therefore, it is impossible to explain in detail each and every Kalpa. Hence it has been highlighted here only about Brahma and Padma Kalpas which came about in the beginning of the previous "Para Ardha" and also after the end of that "Para Ardha". We are now in the beginning of the latter part of the "Para Ardha" which is Varaha Kalpa. It has been determined that we are at the Swetha Varaha Kalpa in its seventh Manvantara known as Vaivasvata Manvantara and in the first part of the twenty eighth Kaliyuga.

After having explained the duration of the life periods of the creations coming under the influence of the eternal flow of time, Maitreya Maharishi, through the following five stanzas, explains about the principles of the Ones which do not come under its influence.

EIGHTEEN

WHAT IS KNOWN AS "AKSHARA BRAHMAM" ?

Chapter 11, Volume 3
Stanzas 37 to 41

Stanza 37

kālo 'yaṁ dvi-parārdhākhyo
nimeṣa upacaryate
avyākṛtasyānantasya
anāder jagad-ātmanaḥ

(ayam kālaḥ) ***The time flow of the lifetime of Lord Brahma,*** *(dvi-parārdha-ākhyaḥ)* ***which is known as Dwi Para Ardha,*** *(nimeṣaḥ upacaryate)* ***is in fact not even a split second as far as the Supreme Brahmam is concerned,*** *(jagat-ātmanaḥ)* ***the One which is the consciousness in all the living and nonliving beings,*** *(anādeḥ)* ***the One which has no beginning,*** *(anantasya)* ***the One which has no end,*** *(avyākṛtasya)* ***and the One which is unchanged, ever permanent and not subject to any particular binding or conditioning.***

Stanza 38

kālo 'yaṁ paramāṇv-ādir
dvi-parārdhānta īśvaraḥ
naiveśituṁ prabhur bhūmna
īśvaro dhāma-māninām

(ayam kālaḥ) ***This eternal flow of time factor*** *(īśvaraḥ)* ***which is the controller of all the worlds,*** *(parama-aṇu ādiḥ)* ***and spread out right from the minutest of the minutest atom*** *(dvi-parārdha antaḥ)* ***to the extent of the Dwi Para Ardha - the lifetime of Lord Brahma -*** *(prabhuḥ na eva)* ***is incapable of*** *(īśitum)* ***controlling*** *(bhūmnaḥ)* ***that Complete Brahmam which is beyond and cannot be conquered by the powers of the Maya Shakti;***

(īśvaraḥ) but is the - (that eternal time factor) - controller (dhāma-māninām) of only the body conscious beings which have the realization of being itself/themselves.

Stanza 39

vikāraiḥ sahito yuktair
viśeṣādibhir āvṛtaḥ
āṇḍakośo bahir ayaṁ
pañcāśat-koṭi-vistṛtaḥ

Stanza 40

daśottarādhikair yatra
praviṣṭaḥ paramāṇuvat
lakṣyante 'ntar-gatāś cānye
koṭiśo hy aṇḍa-rāśayaḥ

Stanza 41

tad āhur akṣaraṁ brahma
sarva-kāraṇa-kāraṇam
viṣṇor dhāma paraṁ sākṣāt
puruṣasya mahātmanaḥ

(āhuḥ) It is being said (tat) that That One (akṣaram brahma) is the Akshara Brahmam (the one which is ever permanent without any change and which does not depend upon anything and always for ever Sat Chit Ananda - the Ultimate Truth -);

(yuktaiḥ) The One which is assimilated with the eight types of Nature (sahitaḥ) together with (vikāraiḥ) sixteen kinds of transformations of the elements;

(pañcāśat koṭi vistṛtaḥ) The One which is so vast from within as to contain 50 crores Yojana vast - to express the vastness only for understanding as it cannot be measured;

The One which, (bahiḥ) as appearing from outside, (āvṛtaḥ) is so vast and covered with (viśeṣa ādibhiḥ) the earth and seven

types of universe** (daśa-uttara-adhikaiḥ) **in such a way as to include further in itself with the multiples of tens and tens and further multiples thereof;

The One in which** (ayam) **the above described** (āṇḍa-kośaḥ) **multitudinal Brahmands - unending group and groups of universes -** (praviṣṭaḥ) **have entered** (yatra) **into it** (parama-aṇu-vat) **and still is like the minutest atom which is that Brahmam - the Supreme Almighty;

The One in which** (anye ca) **more and more of** (koṭiśaḥ hi) **crores and crores of** (aṇḍa-rāśayaḥ) **the clustered universes** (antaḥ-gatāḥ) **again lay inherent in it** (lakṣyante) **and still considered all together** (parama-aṇu-vat) **equivalent only to the size of the minutest atom - that Brahmam;

The One which** (sarva-kāraṇa kāraṇam) **is the root cause for the cause of all causes;

*(sākṣāt) **The One and the only one which** (mahātmanaḥ puruṣasya) **is the representative** (dhāma) **form** (param) **of the principle** (viṣṇoḥ) **of Shri Maha Vishnu;***

*(āhuḥ) **It is being said** (tat) **that That One** (akṣaram brahma) **is the Akshara Brahmam (the one which is ever permanent without any change and which does not depend upon anything and always for ever Sat Chit Ananda - the Ultimate Truth -).***

<u>TABLE OF ETERNAL TIME FLOW CHART FROM THE MINUTEST THRUDI TO THE PERIOD OF BRAHMA'S DAY AND NIGHT</u>

The minutest segment of a single second is known as TRUDI = 0.001` part of a second

(That period of the flow of time which takes to integrate to the extent of three times the "thrasarenus" - is one Trudi.

Two infinitesimal particles of atoms - Paramaanus - make one Anu - atom. Three such atoms are considered as one "Thrasarenu" - containing in all three atoms of two infinitesimal particles each - a hex-atom. Hence one Trudi i.e. 0.001` part of a second is the time taken to cover three "thrasarenus" or 2 infinitesimal particles of atoms multiplied by 3 and again the resultant 6 by 3 is three times the "thrasarenus".)

100 Trudis is 1 VEDHA = 0.1` part of a second

3 Vedhas is 1 LAVA = 0.3` part of a second

3 Lavas is 1 NIMISHA = 1 second

3 Nimishas is 1 KSHANA = 3 seconds

5 Kshanas is 1 KAASHTA = 15 seconds

15 Kshanas is 1 LAGHU = 225 seconds (3 minutes 45 seconds)

15 Laghus is 1 NADIGA = 3375 seconds (56mts 15 seconds)

2 Nadigas is 1 MUHURTA = 6750 seconds (1 hr 52 mts 30 seconds)

6 or 7 Nadigas = human being's single "Prahara" or "Yaama" - one fourth part of day and night.

<u>Note</u> : Suitable explanations have been given in the scripture as to why 6 or 7 Nadigas have been mentioned when it comes to equating "Prahara" or "Yaama".

Six or seven "Nadigas" constitute the human being's single "Prahara"or "Yaama" which is one fourth part of day and night - the day of the human beings which is 5 hrs. 37

minutes 30 seconds, if we take six times, OR 6 hrs. 33 minutes and 45 seconds, if we take seven times of the "Nadigas".

One "Yaama" constitutes one fourth part of the day and night. Because of the variations in the spinning of the earth there is difference of increase or decrease in the day and night. Therefore, the "Yaama" which represents one fourth part of the day and night will have difference because the "Nadigas" which forms part of the "Yaamas" will have consequential reflection accordingly. It is, therefore, said that the "Naadigas" which go into each and every "Yaama" might be six or seven. It is all the more so when we have to remove the duration of the dusk time - "Sandhya period" - which is the period of two "Muhurtas" (that is 2 hours and 45 seconds) while calculating the total period of day and night, and then arrive at the calculation of "Yaama".

6 Nadigas = 20250 seconds (5 hrs 37 mts 30 seconds)
7 Nadigas = 23625 seconds (6 hrs 33 mts 45 seconds)

4 plus 4 "Praharas" or "Yaamas" = Human being's one day and one night.

15 such days and nights = 1 "Paksha" - There are two Pakshas - Krishna Paksha and Shukla Paksha.

Aggregate of 2 Pakshas = Make up for one month
(For Pitrs - the forefathers - this is equivalent to one day and night)

Two months = Make up for one "Rithu"-Season

Six months = One "Ayanam" - Uttarayanam and Dakshinayanam.
(This one Ayanam is one day and one night in the world of Devas)

The aggregate of 2 Ayanams = 12 months - One "Samvatsara".
The duration of 100 Samvatsaras = The estimated age limit of the beings.
360 years of human life = One year of the Devas.

Accordingly, the prescription of the Yugas in relation to the years of the Devas and the humans have been described below:

The Name of the Yuga	***The year of the Devas***	***The year of the humans***
Krita Yuga	***4,800***	***17,28,000***
Treta Yuga	***3,600***	***12,96,000***
Dwapara Yuga	***2,400***	***8,64,000***
Kali Yuga	***1,200***	***4,32,000***
Total	***12,000***	***43,20,000***

1000 Chatur Yugas = One day of Lord Brahma

One day of Lord Brahma = 12000 (total of all the Yugas) multiplied by 1000 of four Yugas = 1,20,00,000 years of the Devas.

= 43,20,000 (total of all the Yugas) multiplied by 1000 of four Yugas = 432,00,00,000 years of the human beings.

One night of Lord Brahma = Same as the period of day mentioned above.

Total of one day and one night of Lord Brahma = 2,40,00,000 years of Devas OR 864,00,00,000 years of humans.

Number of Manus appearing in one day's creation of

Lord Brahma = Fourteen.

One Manu's period = 120,00,000/14 = 8,57,142 years of Devas.

OR

432,00,00,000/14 = 30,85,71,428.60 years of human beings.

In terms of Chatur Yugas each Manu will have = 71.429 Chatur Yugas

The period of Manu is known = as "Manvantara" and each Manvantara is named after the particular Manu.

In terms of Brahma's one day = 71.429 x 14 = 1000 Chatur Yugas.

***Note** : Lord Brahma's each day is each Kalpa as far as the human beings are concerned. Therefore, it is impossible to explain in detail each and every Kalpa. Hence it has been highlighted here only about Brahma and Padma Kalpas which came about in the beginning of the previous "Para Ardha" and also after the end of that "Para Ardha". "Para Ardha" is the term used for one half of the period of duration of life of Lord Brahma. We are now in the beginning of the latter part of the "Para Ardha" which is Varaha Kalpa. It has been determined that we are at the Swetha Varaha Kalpa in its seventh Manvantara known as Vaivasvata Manvantara and in the first part of the twenty eighth Kaliyuga.*

This concludes the 11th chapter of volume 3 of Srimad Bhagavata Mahapurana.

HARI OM

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PREFACE TO CHAPTER 12

THE ORIGIN OF SANAKA MUNIS AND SWAYAMBHU MANU ETC.

After explaining in detail about the flow of eternal time factor to Vidura through Chapter 11, Maitreya Maharishi goes on to discourse further as to how Lord Brahma went ahead with his creation work.

Starting with the creation of ignorance, through which one perceives the different aspects of the world, Lord Brahma sees how the sinful manners get spread out very fast.

Belittling himself on such sinful creations and because of their adverse effects, he goes on to pray to the Lord to bestow in him the abilities to create more positive things with purified mind.

When he starts the creation work with such purified mind totally devoted to the Lord, the result is the coming up of the Sanaka saints, who were only interested in undertaking the saintly method as against going ahead with procreation.

Thus Lord Brahma gets angry with their attitude and tries to control his anger. But the suppressed anger leads to the creation of Rudra. Rudra immediately demands for himself suitable names and positions.

Lord Brahma agrees to Rudra's proposals. Thus Lord Brahma gives Rudra the eleven places for him to occupy and also eleven names. He also gives him eleven wives known as Rudranis. He advises Rudra to procreate generations of population through them. Rudra created progenies in plenty, all of them equal to him in all respects.

As these creations started eating up everything, as even Lord Brahma got afraid of. He tells Rudra to stop such creations,

undertake great penance and thereafter create everything in this universe as they existed exactly earlier. To this Rudra agrees and goes for intense penance.

Thereafter, Lord Brahma thinking about the growth potential of the worlds, created ten sons starting with Marichi and ending with Narada. From which parts of Lord Brahma's body all of them came about have been beautifully described.

From his senses came about many other factors such as righteousness, non righteousness etc. The most powerful person Kardama, the husband of Devahuti, came about from the shadow of Lord Brahma. Thus the entire universe came about from Lord Brahma's mind and body.

Thereafter, how Lord Brahma falls into his own folly of the desire to have union with his own daughter, how his sons highlight to Lord Brahma about the same, how he discards his body etc. have been explained in detail.

The chapter goes on to explain what all came about from each of his faces. There is nothing in this universe which has not come about from him, and through him the driving power of the Supreme Almighty.

The chapter concludes how male and female originated from him, in order to carry on with procreation. They were "Swayambhuva", the greatest Manu and his wife queen "Satarupa" respectively. They had, among them, two sons and three daughters. For more in detail about all these please go through word to word interpretations.

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ONE

THE FIRST CREATIONS OF LORD BRAHMA

CHAPTER 12, VOLUME 3
(Stanzas 1 and 2)

Stanza 1

maitreya uvāca
iti te varṇitaḥ kṣattaḥ
kālākhyaḥ paramātmanaḥ
mahimā veda-garbho 'tha
yathāsrākṣīn nibodha me

(maitreyaḥ uvāca) ***Shri Maitreya Maharishi said to Vidura:***

(kṣattaḥ) ***Hey Vidura !*** *(varṇitaḥ)* ***Till now I have explained*** *(te)* ***to you*** *(mahimā)* ***the greatness*** *(paramātmanaḥ)* ***of the Almighty's*** *(kāla-ākhyaḥ)* ***powers of the flow of eternal time*** *(iti)* ***in this manner.***

(me nibodha) ***Please understand from me,*** *(atha)* ***from now on,*** *(yathā)* ***as to how*** *(veda-garbhaḥ)* ***Lord Brahma*** *(asrākṣīt)* ***did the creation work.***

Stanza 2

sasarjāgre 'ndha-tāmisram
atha tāmisram ādi-kṛt
mahāmohaṁ ca mohaṁ ca
tamaś cājñāna-vṛttayaḥ

(agre) ***In the first place,*** *(ādi-kṛt)* ***Lord Brahma*** *(sasarja)* ***created,*** *(tamaḥ ca)* ***Tamas,*** *(moham ca)* ***Moham,*** *(mahā-moham ca)* ***Maha Moham,*** *(tāmisram atha)* ***Thamisram,*** *(andha-tāmisram)* ***Andha Tamisram.*** *(ajñāna vṛttayaḥ)* ***These five are the inherent characteristics of ignorance.***

Note :

Tamas = ***The absence of understanding about one's real self.***

Moham = ***The feeling that the real self is one's own body and bodily organs thereby focusing one's mind only on them.***

Mahamoham = ***Inclination to experience only on material comforts and multiplication of such desires.***

Tamisram = ***Generation of anger from within when faced with the situation of non fulfillment of such desires.***

Andha Tamisram = ***Getting the feeling of own self destruction when the experience of enjoyment of the worldly comforts get exhausted.***

All these five factors arise on account of ignorance (or want of proper knowledge). If these factors are not there, it is not possible to have the perception of the worlds. Therefore, Lord Brahma created these in the very first stage.

TWO

PURIFIED MIND PAVES WAY TOWARDS POSITIVE RESULTS

CHAPTER 11, VOLUME 3
(Stanzas 3 to 5)

Stanza 3

dṛṣṭvā pāpīyasīṁ sṛṣṭiṁ
nātmānaṁ bahv amanyata
bhagavad-dhyāna-pūtena
manasānyāṁ tato 'srjat

(dṛṣṭvā) **Upon seeing such** *(pāpīyasīm)* **bounty of sinful** *(sṛṣṭim)* **creations, Lord Brahma** *(na bahu amanyata)* **did not congratulate** *(ātmānam)* **Himself.** *(tataḥ)* **Once again** *(bhagavat dhyāna pūtena)* **meditating upon The Supreme Almighty**
(manasā) **and thus with his purified mind,** *(asrjat)* **he created** *(anyān)* **some of the others.**

Stanza 4

sanakaṁ ca sanandaṁ ca
sanātanam athātmabhūḥ
sanat-kumāraṁ ca munīn
niṣkriyān ūrdhva-retasaḥ

(atha) **Thereafter,** *(ātma-bhūḥ)* Lord **Brahma,** *(asrjat)* **created** *(sanakam ca)* **Sanaka,** *(sanandam ca)* **Sananda,** *(sanātanam)* **Sanatana** *(sanat-kumāram)* **and Sanatkumara,** *(niṣkriyān)* **who were detached from the path of desires,** *(ūrdhva-retasaḥ)* **who were having perfect control of their sense organs** *(munīn)* **and who had perfect equanimity of their minds.**

Stanza 5

tān babhāṣe svabhūḥ putrān
prajāḥ srjata putrakāḥ
tan naicchan mokṣa-dharmāṇo
vāsudeva-parāyaṇāḥ

(svabhūḥ) **Lord Brahma** *(babhāṣe)* **addressed** *(tān)* **them,** *(putrān)* **who were his sons, : "** *(putrakāḥ)* **Oh my sons ! You** *(srjata)* **start creating** *(prajāḥ)* **further generation of progenies."**
(na aicchat) **They were not inclined** *(tat)* **for this** *(mokṣa-dharmāṇaḥ)* **as they were only interested in the path of Moksha (Mukti)** *(vāsudeva parāyaṇāḥ)* **and were stoutly devoted to Shri Vasudeva.**

THREE

HOW RUDRA CAME ABOUT FROM IN BETWEEN BRAHMA'S EYEBROWS

CHAPTER 11, VOLUME 3
(Stanzas 6 to 14)

Stanza 6

so 'vadhyātaḥ sutair evaṁ
pratyākhyātānuśāsanaiḥ
krodhaṁ durviṣahaṁ jātaṁ
niyantum upacakrame

(saḥ) **That Brahma Deva,** *(avadhyātaḥ)* **who was disrespected** *(evam)* **thus** *(sutaiḥ)* **by his sons** *(pratyākhyāta anuśāsanaiḥ)* **refusing to obey his instructions,** *(upacakrame)* **tried his best** *(niyantum)* **to control** *(durviṣaham)* **his unbearable** *(jātam krodham)* **origination of anger.**

Stanza 7

dhiyā nigṛhyamāṇo 'pi
bhruvor madhyāt prajāpateḥ
sadyo 'jāyata tan-manyuḥ
kumāro nīla-lohitaḥ

(tat manyuḥ) **That anger** *(prajāpateḥ)* **of Lord Brahma,** *(nigṛhyamāṇaḥ api)* **despite being controlled by him** *(dhiyā)* **through his brain,** *(ajāyata)* **resulted in generating** *(sadyaḥ)* **instantly** *(madhyāt)* **from the centre** *(bhruvoḥ)* **of his two eyebrows,** *(kumāraḥ)* **a child** *(nīla-lohitaḥ)* **having the mix of black and red colour.**

Stanza 8

sa vai ruroda devānāṁ
pūrvajo bhagavān bhavaḥ
nāmāni kuru me dhātaḥ
sthānāni ca jagad-guro

(saḥ bhavaḥ) **That Deva, who thus appeared,** *(devānām)* **was the Deva** *(pūrvajaḥ)* **of all the earlier Devas,** *(bhagavān)* **and was very knowledgeable and complete with the qualities of all the prosperities,** *(ruroda vai)* **and cried loudly : "** *(dhātaḥ)* **Hey the Creator !** *(jagat-guro)* **The One who is the father/teacher of the Universe !** *(kuru)* **Determine** *(me)* **for me** *(nāmāni)* **the suitable names** *(sthānāni ca)* **and also suitable positions."**

Stanza 9

iti tasya vacaḥ pādmo
bhagavān paripālayan
abhyadhād bhadrayā vācā
mā rodīs tat karomi te

(paripālayan) **Accepting** *(iti)* **these** *(vacaḥ)* **words** *(tasya)* **of that Deva,** *(bhagavān)* **Lord Brahma** *(pādmaḥ)* **who came about from the Lotus,** *(abhyadhāt)* **said** *(bhadrayā)* **with his gentle** *(vācā)* **words : "** *(mā rodīḥ)* **Do not cry;** *(karomi)* **Shall do** *(tat te)* **all those things for you."**

Stanza 10

yad arodīḥ sura-śreṣṭha
sodvega iva bālakaḥ
tatas tvām abhidhāsyanti
nāmnā rudra iti prajāḥ

(sura-śreṣṭha) **Hey the greatest of all the Devas !** *(yat)* **Because** *(arodīḥ)* **you cried** *(sa-udvegaḥ)* **with lot of anxiety** *(bālakaḥ iva)* **like a child,** *(tataḥ)* **therefore** *(abhidhāsyanti)* **you will be called** *(tvām prajāḥ)* **by all your people** *(nāmnā)* **with the name** *(rudraḥ iti)* **thus as "Rudra".**

Stanza 11

hṛd indriyāṇy asur vyoma
vāyur agnir jalaṁ mahī
sūryaś candras tapaś caiva

sthānāny agre kṛtāni me

(me) **I have** *(kṛtāni)* **already created** *(sthānāni)* **eleven places** *(agre)* **much earlier** *(eva ca)* **like the ones** *(hṛt)* **the heart,** *(indriyāṇi)* **the senses,** *(asuḥ)* **the air of life - Prana -,** *(vyoma)* **the sky,** *(vāyuḥ)* **the air,** *(agniḥ)* **the fire,** *(jalam)* **the water,** *(mahī)* **the earth,** *(sūryaḥ)* **the sun,** *(candraḥ)* **the moon,** *(tapaḥ)* **the penance - Tapas -.**

Stanza 12

manyur manur mahinaso
mahāñ śiva ṛtudhvajaḥ
ugraretā bhavaḥ kālo
vāmadevo dhṛtavrataḥ

manyuḥ, manuḥ, mahinasaḥ, mahān, śivaḥ, ṛtudhvajaḥ, ugraretāḥ, bhavaḥ, kālaḥ, vāmadevaḥ, dhṛtavrataḥ — **(like these eleven names are yours.)**

Stanza 13

dhīr vṛttirusanomā ca
niyut sarpir ilāmbikā
irāvatī sudhā dīkṣā
rudrāṇyo rudra te striyaḥ

dhīḥ, vṛtti, usanā, umā, niyut, sarpiḥ, ilā, ambikā, irāvatī, sudhā, dīkṣā — *(rudrāṇyo)* **these eleven Rudranis,** *(te striyaḥ)* **shall be your wives;** *(rudra)* **Hey Rudra !**

Stanza 14

gṛhāṇaitāni nāmāni
sthānāni ca sa-yoṣaṇaḥ
ebhiḥ srja prajā bahvīḥ
prajānām asi yat patiḥ

***(gṛhāṇa)* Please accept *(etāni)* all these *(nāmāni ca)* names and *(sthānāni)* positions *(sa-yoṣaṇaḥ)* with these described women as your wives. *(ebhiḥ)* Together with them (and with the names and the positions) *(srja)* generate *(bahvīḥ prajāḥ)* the progenies in plenty. *(yat)* That is because *(patiḥ asi)* you are the father *(prajānām)* of the living beings.**

FOUR

HOW BRAHMA GOT SCARED OF RUDRA'S CREATIONS AND THE REMEDIAL STEPS

CHAPTER 11, VOLUME 3
(Stanzas 15 to 20)

Stanza 15

ity ādiṣṭaḥ saḥ-guruṇā
bhagavān nīla-lohitaḥ
sattvākṛti-svabhāvena
sasarjātma-samāḥ prajāḥ

***(ādiṣṭaḥ)* As instructed *(guruṇā)* by His father *(iti)* like this, *(saḥ bhagavān)* that Bhagavan *(nīla-lohitaḥ)* Maha Rudra *(sasarja)* created *(prajāḥ)* such progenies *(ātma-samāḥ)* who were equal to Him in all respects *(sattva ākṛti svabhāvena)* as to the strength, shape, character etc.**

Stanza 16

rudrāṇāṁ rudra-sṛṣṭānāṁ
samantād grasatāṁ jagat
niśāmyāsaṅkhyaśo yūthān
prajāpatir aśaṅkata

***(niśāmya)* Upon seeing *(asaṅkhyaśaḥ)* the innumerable *(yūthān)* groups *(rudrāṇām)* of the progenies of Rudra *(rudra-sṛṣṭānām)* created by Maha Rudra, *(grasatām)* who were eating up**

(samantāt) **totally the whole of the** *(jagat)* **universe,** *(prajā-patiḥ)* **Lord Brahma** *(aśaṅkata)* **became afraid of.**

Stanza 17

alaṁ prajābhiḥ sṛṣṭābhir
īdṛśībhiḥ surottama
mayā saha dahantībhir
diśaś cakṣurbhir ulbaṇaiḥ

(sura-uttama) **" Hey the greatest of the Devas !** *(alam)* **It is enough** *(sṛṣṭābhiḥ)* **to have created** *(prajābhiḥ)* **the progenies** *(īdṛśībhiḥ)* **like these who,** *(cakṣurbhiḥ)* **with their eyes** *(ulbaṇaiḥ)* **extremely powerful with fiery flames,** *(mayā saha)* **equivalent to that of mine,** *(dahantībhiḥ)* **are burning up** *(diśaḥ)* **all the directions.**

Stanza 18

tapa ātiṣṭha bhadraṁ te
sarva-bhūta-sukhāvaham
tapasaiva yathā pūrvaṁ
sraṣṭā viśvam idaṁ bhavān

(tapaḥ ātiṣṭha) **Please observe the penance** *(sarva bhūta sukha-āvaham)* **with the intent to have peaceful coexistence for all the beings.** *(te bhadram)* **Let good things happen to you.** *(bhavān)* **You** *(sraṣṭā)* **start creating** *(idam viśvam)* **this universe,** *(yathā pūrvam)* **exactly as they were earlier,** *(tapasā eva)* **only through your penance.**

Stanza 19

tapasaiva paraṁ jyotir
bhagavantam adhokṣajam
sarva-bhūta-guhāvāsam
añjasā vindate pumān

(tapasā eva) ***Only through penance alone*** *(pumān)* ***one*** *(vindate)* ***can attain*** *(añjasā)* ***in the exactly complete manner*** *(bhagavantam)* ***that Sarveswara (The Supreme Almighty)*** *(param jyotiḥ)* ***Who is the Supreme Light,*** *(adhokṣajam)* ***Who cannot be comprehended otherwise through the sense organs,***
(sarva-bhūta-guhā-āvāsam) ***and Who resides inherently in all the beings.***

Stanza 20

maitreya uvāca
evam ātmabhuvādiṣṭaḥ
parikramya girāṁ patim
bāḍham ity amum āmantrya
viveśa tapase vanam

(maitreyaḥ uvāca) ***Maitreya Maharishi said to Vidura :***

(ādiṣṭaḥ) ***As instructed*** *(ātma-bhuvā)* ***by Lord Brahma*** *(evam)* ***like this, Shri Rudra,*** *(parikramya)* ***after circumambulating*** *(patim)* ***the Master*** *(girām)* ***of the Vedas (Lord Brahma),***

(amum) ***said to him*** *(iti)****thus:*** *(bāḍham)* ***" that is right"***

(āmantrya) ***and withdrawing Himself from Lord Brahma,***

(viveśa) ***entered*** *(vanam)* ***into the forest*** *(tapase)* ***for undertaking penance.***

FIVE

BRAHMA'S TEN SONS ORIGINATING FROM DIFFERENT PARTS OF HIS BODY

CHAPTER 12, VOLUME 3

(Stanzas 21 to 24)

Stanza 21

athābhidhyāyataḥ sargaṁ
daśa putrāḥ prajajñire
bhagavac-chakti-yuktasya
loka-santāna-hetavaḥ

(atha) **Once again** *(abhidhyāyataḥ)* **deeply thinking about** *(sargam)* **the creation work** *(bhagavat śakti yuktasya)* **and having the potential powers of the Sarveswara, (that Lord Brahma)** *(prajajñire)* **begotten** *(daśa putrāḥ)* **ten sons** *(loka santāna hetavaḥ)* ***who were the cause factors for the ongoing growth potential of the worlds.***

Stanza 22

marīcir atry-aṅgirasau
pulastyaḥ pulahaḥ kratuḥ
bhṛgur vasiṣṭho dakṣaś ca
daśamas tatra nāradaḥ

marīciḥ, atri, aṅgirasau, pulastyaḥ, pulahaḥ, kratuḥ, bhṛguḥ, vasiṣṭhaḥ, dakṣaḥ (ca) **and** *(daśamaḥ)* **the tenth** *(tatra)* **one** *(nāradaḥ)* **Narada.**

Stanza 23

utsaṅgān nārado jajñe
dakṣo 'ṅguṣṭhāt svayambhuvaḥ
prāṇād vasiṣṭhaḥ sañjāto
bhṛgus tvaci karāt kratuḥ

Stanza 24

pulaho nābhito jajñe
pulastyaḥ karṇayor ṛṣiḥ
aṅgirā mukhato 'kṣṇo 'trir

marīcir manaso 'bhavat

***(jajñe)* There came about *(nāradaḥ)* Narada *(utsaṅgāt)* from the lap *(svayambhuvaḥ)* of Lord Brahma, *(aṅguṣṭhāt)* and from his thumb *(dakṣaḥ)* Daksha.**

***(vasiṣṭhaḥ)* Vasishta *(prāṇāt)* from Lord Brahma's Prana (the air of life), *(bhṛguḥ)* Bhrigu *(tvaci)* from his skin, *(kratuḥ)* and Krathu *(karāt)* from his hand *(sañjātaḥ)* were born.**

***(nābhitaḥ)* From his navel *(pulahaḥ)* Pulaha, *(karṇayoḥ)* from his ears *(pulastyaḥ)* Pulastya *(ṛṣiḥ)* saint *(jajñe)* were born.**

***(mukhataḥ)* From his face *(aṅgirāḥ)* Angiras, *(akṣṇaḥ)* from his eyes *(atriḥ)* Atri *(manasaḥ)* and from his mind *(marīciḥ)* Marichi *(abhavat)* came about.**

SIX

ORIGIN OF ALL OTHER FACTORS FROM BRAHMA'S SENSES INCLUDING KARDAMA FROM HIS SHADOWS

CHAPTER 12, VOLUME 3
(Stanzas 25 to 27)

Stanza 25

dharmaḥ stanād dakṣiṇato
yatra nārāyaṇaḥ svayam
adharmaḥ pṛṣṭhato yasmān
mṛtyur loka-bhayaṅkaraḥ

Stanza 26

hṛdi kāmo bhruvaḥ krodho
lobhaś cādhara-dacchadāt
āsyād vāk sindhavo meḍhrān
nirṛtiḥ pāyor aghāśrayaḥ

(dakṣiṇataḥ) ***From his right side*** *(stanāt)* ***breast*** *(dharmaḥ)* ***came about the deeds of righteousness,*** *(yatra svayam nārāyaṇaḥ)* ***in which the ever permanent Narayana Himself is stationed.***

(adharmaḥ) ***All the deeds of unrighteousness came about*** *(pṛṣṭhataḥ)* ***from the backside of Lord Brahma,*** *(yasmāt)* ***because of which*** *(mṛtyuḥ)* ***the death,*** *(loka bhayam-karaḥ)* ***which generates gigantic fear for the beings, works.***

(hṛdi) ***From his heart came about*** *(kāmaḥ)* ***the desires/lust.***
(bhruvaḥ) ***From his eyebrows,*** *(krodhaḥ)* ***anger.***

(adhara-dacchadāt) ***From his lower lip,*** *(lobhaḥ)* ***greed.***

(āsyāt) ***From his mouth,*** *(vāk)* ***the Saraswati Devi, the goddess of learning.***

(meḍhrāt) ***From his penis,*** *(sindhavaḥ)* ***the oceans.***

(pāyoḥ) ***From his anus came about,*** *(nirṛtiḥ ca)* ***also the lowliest activities*** *(agha-āśrayaḥ)* ***responsible for the source of all sins.***

Stanza 27

chāyāyāḥ kardamo jajñe
devahūtyāḥ patiḥ prabhuḥ
manaso dehataś cedaṁ
jajñe viśva-kṛto jagat

(patiḥ) ***The husband*** *(devahūtyāḥ)* ***of Devahuti*** *(prabhuḥ)* ***and the most powerful person*** *(kardamaḥ)* ***known as Kardama*** *(jajñe)* ***manifested*** *(chāyāyāḥ)* ***from the shadow of the body of Lord Brahma.***
(idam jagat) ***This entire universe (jajñe)***
thus came about like this *(viśva kṛtaḥ)* ***from the Creator's (Lord Brahma)*** *(manasaḥ)* ***mind*** *(dehataḥ ca)* ***and body .***

SEVEN

BRAHMA'S FOLLY AND SELF CORRECTION

CHAPTER 12, VOLUME 3
(Stanzas 28 to 33)

Stanza 28

vācaṁ duhitaraṁ tanvīṁ
svayambhūr haratīṁ manaḥ
akāmāṁ cakame kṣattaḥ
sa-kāmaḥ iti naḥ śrutam

(kṣattaḥ) ***Hey Vidura !*** *(naḥ śrutam)* ***We have heard about*** *(svayambhūḥ)* ***Lord Brahma*** *(sa-kāmaḥ)* ***becoming sexually attracted towards*** *(vācam)* ***Saraswati Devi,*** *(cakame iti)* ***and thus desired her*** *(duhitaram)* ***who was His own daughter,*** *(tanvīm)* ***was very beautiful*** *(haratīm)* ***and was very attractive*** *(manaḥ)* ***to the mind,*** *(akāmām)* ***and who in fact had no such sexual desires towards Lord Brahma.***

Stanza 29

tam adharme kṛta-matiṁ
vilokya pitaraṁ sutāḥ
marīci-mukhyā munayo
viśrambhāt pratyabodhayan

(vilokya) ***Upon seeing*** *(tam pitaram)* ***their father*** *(kṛta-matim)* ***indulging in setting his thinking*** *(adharme)* ***on a non righteous matter,*** *(sutāḥ)* ***Lord Brahma's sons*** *(marīci-mukhyāḥ)* ***like Marichi etc.,*** *(munayaḥ)* ***who were sages of great mental equanimity,*** *(viśrambhāt)* ***with great confidence*** *(pratyabodhayan)* ***made Lord Brahma realize his folly through the following submission.***

Stanza 30

naitat pūrvaiḥ kṛtaṁ tvad ye
na kariṣyanti cāpare
yattvaṁ duhitaraṁ gaccher
anigṛhyāṅgajaṁ prabhuḥ

(gaccheḥ) How is it that You think of getting into union with (duhitaram) your own daughter (tvam) when You are (prabhuḥ) especially all powerful and all capable, (anigṛhya) and still not able to control (aṅgajam) your lustful thinking ? (yat etat) This type of deed (na kṛtam) has never been done (tvat) even by anyone (pūrvaiḥ) prior to you ! (apare ye ca) Even in future, certainly, (ye kariṣyanti) no one shall also do so.

Stanz 31

tejīyasām api hy etan
na suślokyaṁ jagad-guro
yad-vṛttam anutiṣṭhan vai
lokaḥ kṣemāya kalpate

(jagat-guro) Hey the master of the whole universe ! (lokaḥ vai) When all the worlds (anutiṣṭhan) have to follow and observe (yat vṛttam) the principles set by people like you (kalpate) towards determining (kṣemāya) the welfare and good effects on everyone, (etat) this type of deed (api hi) is specially (su-ślokyam na) not praiseworthy (tejīyasām) for such powerful and great men like you.

<u>Note</u> : After pointing out to Lord Brahma his shortcomings, his sons like Marichi etc. start praying to the Supreme Almighty to instil in Lord Brahma the capacity to withdraw himself from such bad deeds.

Stanza 32

tasmai namo bhagavate
ya idaṁ svena rociṣā
ātma-sthaṁ vyañjayām āsa

sa dharmaṁ pātum arhati

***(namaḥ)* We humbly pray *(tasmai bhagavate)* to that Bhagavan, *(yaḥ)* who *(svena rociṣā)* with His own inherent self knowledge and effulgence *(vyañjayām āsa)* manifested *(idam)* this universe *(ātma-stham)* contained within Himself. *(saḥ)* That embodiment of Knowledge (The Supreme Almighty) *(arhati)* is always desirous of *(dharmam pātum)* protecting the righteousness.**

Stanza 33

sa itthaṁ gṛṇataḥ putrān
puro dṛṣṭvā prajāpatīn
prajāpati-patis tanvaṁ
tatyāja vrīḍitas tadā
tāṁ diśo jagṛhur ghorāṁ
nīhāraṁ yad vidus tamaḥ

***(prajāpati-patiḥ saḥ)* Lord Brahma, who is the father of the fathers of all the progenies of living entities, *(putrān dṛṣṭvā)* upon seeing his sons *(puraḥ)* standing before him *(gṛṇataḥ)* and speaking to him *(ittham)* like this, *(prajā-patīn)* who are also the progenitors of further living beings, *(vrīḍitaḥ)* got so much ashamed *(tatyāja)* and discarded *(tadā tanvam)* his body instantly.**

***(diśaḥ jagṛhuḥ)* All the directions *(Dhiks)* took over and accepted *(ghorām tām)* that gigantic body.**

***(yat)* It is this body *(viduḥ)* which is known to us as *(nīhāram)* the fog *(tamaḥ)* of darkness.**

<u>Note</u> : After explaining the creations of Lord Brahma through his mind and body till now, it is being detailed through the following stanzas the other creations after Lord Brahma accepted the mitigation of his body. His lustful thinking

towards his daughter became only the reason for discarding his body.

EIGHT

WHAT ALL ORIGINATED FROM BRAHMA'S FACES

CHAPTER 12, VOLUME 3

(Stanzas 34 to 41)

Stanza 34

kadācid dhyāyataḥ sraṣṭur
vedā āsaṁś catur-mukhāt
kathaṁ srakṣyāmy ahaṁ lokān
samavetān yathā purā

" (katham aham) ***How shall I*** *(srakṣyāmi)* ***create once again*** *(lokān)* ***all these worlds,*** *(samavetān)* ***which are now bundled up and assembled together,*** *(purā yathā)* ***in the manner in which they existed before ?"*** *(dhyāyataḥ)* ***As he was contemplating like this*** *(kadācit)* ***once,*** *(vedāḥ āsan)* ***the sacred Vedas originated*** *(sraṣṭuḥ)* ***from Lord Brahma's*** *(catuḥ-mukhāt)* ***four faces.***

Stanza 35

cātur-hotraṁ karma-tantram
upaveda-nayaiḥ saha
dharmasya pādāś catvāras
tathaivāśrama-vṛttayaḥ

(cātuḥ hotram) ***The deeds of the four types of Hothas (- Hotha, Udghata, Adhvaryu and Brahman -) (this is about the prescribed methods of conducting Yagnas by lighting the fire - the performer, the materials through which it is performed, the fire itself and the actions leading to such performance;***

(karma tantram) ***the determination of the deeds of various divisions through Yajnas;***

(catvāraḥ pādāḥ) ***the four principles (- Satya, Tapas, Dhaya and Dhaan - Truth, Penance, Compassion and Charity -) of the*** *(dharmasya)* ***embodiment of righteousness***
(upaveda nayaiḥ saha) ***along with the supplementary Vedas and the legal prescriptions;***
(tathā eva) ***and similarly*** *(āśrama vṛttayaḥ)* ***the deeds relating to the four stages in human life like Brahmacharya etc. all of which thus came about.***

Stanza 36

vidura uvāca
sa vai viśva-srjām īśo
vedādīn mukhato 'srjat
yad yad yenāsrjad devas
tan me brūhi tapo-dhana

(viduraḥ uvāca) **Vidura said to Maitreya Maharishi:**

(tapaḥ-dhana) ***Hey the owner of all the wealth arising out of penance ! As you said,*** *(veda-ādīn)* **all the Vedas etc.** *(asrjat)* **came about** *(mukhataḥ)* ***from the faces*** *(saḥ vai)* **of that Lord Brahma,** *(īśaḥ)* ***who is the creator and the controller*** *(viśva srjām)* ***of the fathers of all the progenies of living entities.***

(yat yat) **Which of them** *(asrjat)* **came about** *(yena)* ***from which faces*** *(devaḥ)* ***of Lord Brahma ? Please make*** *(tat)* **that** *(brūhi)* **clear to** *(me)* **me.**

Stanza 37

maitreya uvāca
ṛg-yajuḥ-sāmātharvākhyān
vedān pūrvādibhir mukhaiḥ
śāstram ijyāṁ stuti-stomaṁ

prāyaścittaṁ vyadhāt kramāt

(maitreyaḥ uvāca) ***Maitreya Maharishi said to Vidura: (pūrva-ādibhiḥ) From the east, south, west and north side (mukhaiḥ) faces (vyadhāt) established (vedān) the Vedas (ṛk-yajuḥ-sāma-atharva ākhyān) with the names Rig, Yajus, Sama and Atharwa, (śāstram) and also Hotru Karma known as "Sastra", (ijyām) Udghatr Karma known as "Ijya", (stuti-stomam) Adhvaryu Karma known as "Sthutistoma" (prāyaścittam) and Brahma Karma known as "Prayaschitta" (kramāt) in the same sequential order.***

Stanza 38

āyur-vedaṁ dhanur-vedaṁ
gāndharvaṁ vedam ātmanaḥ
sthāpatyaṁ cāsṛjad vedaṁ
kramāt pūrvādibhir mukhaiḥ

(kramāt) ***In the same sequential order,*** *(ātmanaḥ)* ***out of Him,*** *(pūrva-ādibhiḥ)* ***starting from His eastern*** *(mukhaiḥ)* ***face,*** *(asṛjat)* **came about** *(āyuḥ-vedam)* ***the medical science known as "Ayurveda",*** *(dhanuḥ-vedam)* ***the art of warfare known as "Dhanurveda",*** *(gāndharvam)* ***the art of music known as "Gandharva Veda"*** *(sthāpatyam)* ***and the science of architecture known as "Stapatyaved".***

Stanza 39

itihāsa-purāṇāni
pañcamaṁ vedam īśvaraḥ
sarvebhya eva vaktrebhyaḥ
sasṛje sarva-darśanaḥ

(īśvaraḥ) ***That Brahma Deva who is the controller of all the worlds,*** *(sarva darśanaḥ)* ***who represents all the knowledge and wisdom,*** *(sarvebhyaḥ eva)* ***together through*** *(vaktrebhyaḥ)* ***all his four faces*** *(sasṛje)* ***created*** *(itihāsa)* ***the Itihasas*** *(purāṇāni)* ***and the Puranas known as*** *(pañcamam)* ***the fifth*** *(vedam)* ***Veda.***

Stanza 40

ṣoḍaśy-ukthau pūrva-vaktrāt
purīṣy-agniṣṭutāv atha
āptoryāmātirātrau ca
vājapeyaṁ sagosavam

(pūrva-vaktrāt) ***Through the faces starting the one facing the east,*** *(ṣoḍaśī-ukthau)* ***the different methods of Yajnas like Shodashi, Yuktha etc.;***
(purīṣi-agniṣṭutau) **also Chayana, Agnishtoka etc.,**
(atha) **and again, carrying forward,** *(āptoryāma-atirātrau)* **Aptorayaama, Atiratra etc.,**
(sa-gosavam ca) **and also the Vajapeya** *(sa-gosavam)* **along with Gosawa;**
Lord Brahma created.

Stanz 41

vidyā dānaṁ tapaḥ satyaṁ
dharmasyeti padāni ca
āśramāṁś ca yathā-saṅkhyam
asṛjat saha vṛttibhiḥ

(vidyā dānam) **The knowledge - Vidya (self realization), Charity** ***- Daanam (the feeling of compassion towards all beings which is the source for doing any charity),*** *(tapaḥ)* **penance - Tapas,** *(satyam)* **following the righteous methods at all times** *(iti)* **etc.** *(dharmasya ca)* **which are different branches** *(dharmasya)* **of the righteousness;** *(vṛttibhiḥ saha)* **also the** ***various deeds or vocations in the prescribed order*** *(padāni ca)* ***in different stages of human life;*** *(asrjat)* ***were all created by Lord Brahma*** *(yathā saṅkhyam)* ***according to the number of faces.***

NINE

HOW MANY KINDS OF BRAHMACHARYAS AND GRIHASTHASRAMS ARE THERE ?

CHAPTER 12, VOLUME 3
(Stanza 42)

Stanza 42

sāvitraṁ prājāpatyaṁ ca
brāhmaṁ cātha bṛhat tathā
vārtā sañcaya-śālīna-
śiloñcha iti vai gṛhe

(tathā) There are four kinds of Brahmacharya:

(1)(sāvitram ca) From the day of upanayana (the ceremony of wearing the sacred thread) till three days when one learns the recitation and meaning of Savitr Gayatri mantra;

(2)(prājāpatyam ca) keeping up the tradition of following the prescribed norms of all the required methods of Brahmacharya till one year;

(3)(brāhmam atha) keeping up the tradition of following the prescribed norms of all the required methods of Brahmacharya till the learning of all the Vedas is completed;

(4)(bṛhat) keeping up the tradition of following the prescribed norms of all the required methods of Brahmacharya till death.

(ithi) There are four kinds of (gṛhe vai) Grihastha Ashram also (the household or family life):

(1)(vārtā) engaging oneself in agriculture and business;

(2)(sañcaya) engaging oneself in conducting the rituals as a Pundit;

(3)(śālīna) engaging oneself in doing things without begging for help from anyone;

(4)(śila-uñchaḥ) living only on the rejected grains picked from the fields.

TEN

<u>HOW MANY KINDS OF VANAPRASTHAS AND SANYASAS ARE THERE ?</u>

CHAPTER 12, VOLUME 3 (Stanza 43)

Stanza 43

vaikhānasā vālakhilyau-
dumbarāḥ phenapā vane
nyāse kuṭīcakaḥ pūrvaṁ
bahvodo haṁsa-niṣkriyau

There are four kinds of (vane) Vanaprastha - leaving aside the household/family life and living in isolation -:

(1)(vaikhānasāḥ) Vaikaanasas; - eking livelihood only by eating nature's own fruits and vegetables depending on their availability -

(2) (vālakhilya) Vaalakilyas - discarding the existing food in hand once new food is available -

(3) (audumbarāḥ) Oudhumbaras - living on whatever food is available only from the direction one looks up after getting up in the morning -

(4) (phenapāḥ) Phenapas - living by eating fruits etc. naturally fallen down from the plants and trees.

There are four kinds of** (nyāse) **Sanyasas (opting for saintly life discarding all worldly comforts)

*(pūrvam) **the first one being***
(1)** (kuṭīcakaḥ) **Kuteechaka - giving utmost importance to whatever the occupation one has and at the same time leading a saintly life;

(2)** (bahvodaḥ) **Bahvoda - the one who does not give importance to his activities/deeds;

(3)** (haṁsa) **Hamsa - totally focussed only on knowledge and observing the practices based on such knowledge strictly;

(4)** (niṣkriyau) **Nishkriya - totally abstaining from all activities/deeds, and who has attained the highest spiritual situation.

ELEVEN

<u>THE ORIGIN OF VARIOUS OTHER SCIENCES AND OMKARA MANTRA</u>

<u>CHAPTER 12, VOLUME 3</u>
Stanzas 44 to 48

Stanza 44

ānvīkṣikī trayī vārtā
daṇḍa-nītis tathaiva ca
evaṁ vyāhṛtayaś cāsan
praṇavo hy asya hṛtkataḥ

*(tathā eva) **In the same manner came about** (ānvīkṣikī) **the science relating to the enquiry about the Very Source/Ultimate Truth (Adyatma Sastra);***

***(trayī)* the science relating to the prescribed methods of performing the ritualistic actions linked to the Vedas;**

***(vārtā)* the science of doing business activities and undertaking the work relating to agriculture;**

***(daṇḍa nītiḥ ca)* and also the management principles of administration.**

***(evam)* Similarly *(vyāhṛtayaḥ ca)* the methods of pronunciation of the Veda Mantras also *(āsan)* came about.**

***(praṇavaḥ)* The sound of "Omkara" Mantra came about *(hṛtkataḥ)* from the heart *(asya hi)* of this Lord Brahma.**

Note : Three separate identity as "Bhooḥ- Bhuvaḥ- Swaḥ", and also the combined entity as "BhurbhuvaḥSwaḥ", put together four pronunciation of Vedic hymns.

Like this manner came about from the four faces of Lord Brahma, starting from the east facing one, four kinds of generation of various things mentioned above. After explaining these, Maitreya Maharishi starts explaining other generations from various organs of Lord Brahma's. It has already been said above that in the first place came about from his heart the Omkara Mantra.

Stanza 45

tasyoṣṇig āsīl lomabhyo
gāyatrī ca tvaco vibhoḥ
triṣṭum māṁsāt snuto 'nuṣṭub
jagaty asthnaḥ prajāpateḥ

***(tasya vibhoḥ)* From that Lord *(prajāpateḥ)* Brahma's *(lomabhyaḥ)* hairs on the body came about *(uṣṇik)* the Chandas known as "Ushnik" - one of the Vedic meters - containing 23 letters;**

(tvacaḥ) ***From his skin came about*** *(gāyatrī)* ***the Chandas known as "Gayatri" Mantra containing 24 letters;***

(māṁsāt) ***From his flesh*** *(triṣṭup)* ***the Chandas known as "Trishtup" Vedic hymn containing 44 letters;***

(snutaḥ) ***From his veins came about*** *(anuṣṭup)* ***the Chandas known as "Anushtup" containing 32 letters;***

(asthnaḥ) ***From his bones came about*** *(jagatī ca)* **also Jagati Chandas containing 48 letters.**

Stanza 46

majjāyāḥ paṅktir utpannā
bṛhatī prāṇato 'bhavat
sparśas tasyābhavaj jīvaḥ
svaro deha udāhṛta

(majjāyāḥ) ***From his bone marrow*** *(paṅktiḥ)* ***the 40 letter Chandas "Pankti"*** *(utpannā)* ***came about;***

(prāṇataḥ) ***From the source of his life*** *(abhavat)* ***came about*** *(bṛhatī)* ***36 letter Chandas "Brihati";***

(tasya) ***From that Brahma's*** *(jīvaḥ)* ***very soul came about*** *(sparśaḥ)* ***the 25 letters starting with "Ka" to "Ma" ;***

(dehaḥ) ***From his body came about*** *(svaraḥ)* ***the vowels "Aa" to "Au" -*** *(udāhṛtaḥ)* ***These have been expressed accordingly.***

Stanza 47

ūṣmāṇam indriyāṇy āhur
antaḥ-sthā balam ātmanaḥ
svarāḥ sapta vihāreṇa
bhavanti sma prajāpateḥ

(ātmanaḥ) ***Lord Brahma's*** *(indriyāṇi)* ***senses*** *(āhuḥ)* ***are known as***
(ūṣmāṇam) ***Ooshma Aksharas - the set of letters śa, ṣa, sa and ha;***
(balam) ***His energy as*** *(antaḥ-sthāḥ)* ***Madhyama Aksharas - the set of letters ya, ra, la and va;***

(prajāpateḥ) ***From Lord Brahma's*** *(vihāreṇa)* ***sensual activities*** *(bhavanti sma)* ***came about*** *(sapta svarāḥ)* ***the seven swaras - Nishadha, Rishabha, Gandhara, Shadja, Madhyama, Daivata and Panchama - (sa, ri, ga, ma, pa, da, ni).***

Note : It has been said earlier that in the Maha Kalpa, Lord Brahma was the embodiment of Sabda Brahma. The principle that all the words and their nuances are He alone is being established by treating them in terms of the origination of all the letters and the pronunciations of Vedic sounds from his own body and senses.

Stanza 48

śabda-brahmātmanas tasya
vyaktāvyaktātmanaḥ paraḥ
brahmāvabhāti vitato
nānā-śakty-upabṛṁhitaḥ

(tasya) ***That Lord Brahma*** *(śabda-brahma ātmanaḥ)* ***is the embodiment of Sabda Brahma (the origin of all the sound forms)*** *(vyakta avyakta-ātmanaḥ)* ***having in itself/himself the distinctly manifested and also the unmanifested non distinct sound forms.***
(paraḥ) ***The Supreme Almighty,*** *(brahmā)* ***Who is complete in all respects and having the forms of all the qualities and at the same time not having any specific qualities at all,*** *(avabhāti)* ***alone is shining in Lord Brahma*** *(nānā śakti upabṛṁhitaḥ)* ***in different forms and shapes through His various inherent energetic powers*** *(vitataḥ)* ***and at the same time as the single principle which is spread out everywhere and in everything.***

TWELVE

THE ORIGIN OF MALE AND FEMALE FORMS

CHAPTER 12, VOLUME 3
(Stanzas 49 to 53)

Stanza 49

tato 'parām upādāya
sa sargāya mano dadhe
ṛṣīṇāṁ bhūri-vīryāṇām
api sargam avistṛtam

Stanza 50

jñātvā tad dhṛdaye bhūyaś
cintayām āsa kaurava
aho adbhutam etan me
vyāpṛtasyāpi nityadā

Stanza 51

na hy edhante prajā nūnaṁ
daivam atra vighātakam
evaṁ yukta-kṛtas tasya
daivaṁ cāvekṣatas tadā

Stanza 52

kasya rūpam abhūd dvedhā
yat kāyam abhicakṣate
tābhyāṁ rūpa-vibhāgābhyāṁ
mithunaṁ samapadyata

(kaurava) ***Hey Vidura !*** *(tataḥ)* ***Thereafter,*** *(upādāya)* ***assuming*** *(aparām)* ***another body,*** *(saḥ)* ***that Lord Brahma*** *(manaḥ dadhe)* ***took determination in his mind*** *(sargāya)* ***to engage himself in the creation work.***

***(jñātvā)* Lord Brahma understood *(bhūri-vīryāṇām api)* that though they were having the power of high potency, *(sargam)* the creation work *(ṛṣīṇām)* of the Rishis Marichi etc. *(avistṛtam)* did not extent as expected. *(cintayām āsa)* He reinforced these thoughts *(bhūyaḥ tat)* once again *(hṛdaye)* in his mind.**

He thought within himself : " *(aho etat)* Hey ! This is *(adbhutam)* very surprising. *(vyāpṛtasya api)* Though my creations have the potency to extend *(nityadā)* at all times, *(mama prajāḥ)* my progenies *(na edhante hi)* are not getting extended. *(daivam)* The destiny, *(vighātakam)* perhaps, is the obstacle *(atra)* in this matter."

***(evam)* When Lord Brahma started thinking like this *(yukta kṛtaḥ)* to carry on his deeds very logically *(daivam ca)* and invoking upon himself the destiny factor (Supernatural power) *(avekṣataḥ)* together with firm determination within him, *(tasya kasya)* his *(rūpam tadā)* body, at that instant time, *(abhūt)* happened to *(dvedhā)* become two.**

***(yat)* Thus, this separated two bodies *(abhicakṣate)* is called *(kāyam)* "Kaayam".**

***(tābhyām rūpa vibhāgābhyām)* From these two separation of bodies *(samapadyata)* came about *(mithunam)* one male and one female.**

Stanza 53

yas tu tatra pumān so 'bhūn
manuḥ svāyambhuvaḥ svarāṭ
strī yāsīc chatarūpākhyā
mahiṣy asya mahātmanaḥ

***(tatra)* The one among them *(yaḥ tu)* who was *(pumān)* the male, *(saḥ)* he *(abhūt)* became *(sva-rāṭ)* the greatest**

independent being** (manuḥ) **Manu** (svāyambhuvaḥ) **known as "Swayambhu Va".

(yā) The one who was (strī) the female, (āsīt) she became (mahiṣī) the queen (asya) of that (mahātmanaḥ) great Manu (śatarūpā ākhyā) with the name "Satarupa".

THIRTEEN

THE FIVE CHILDREN OF THE FIRST MALE AND FEMALE

CHAPTER 12, VOLUME 3

(Stanzas 54 to 56)

Stanza 54

tadā mithuna-dharmeṇa
prajā hy edhām babhūvire
sa cāpi śatarūpāyāṁ
pañcāpatyāny ajījanat

*(tadā hi) **Since that time,** (mithuna dharmeṇa) **due to the union between male and female,** (prajāḥ) **the progenies** (edhām babhūvire) **started increasing.** (saḥ ca api) **That Manu, Swayambhuva, also,** (śatarūpāyām) **through Satarupa,** (ajījanat) **procreated** (pañca) **five** (apatyāni) **children.***

Stanza 55

priyavratottānapādau
tisraḥ kanyāś ca bhārata
ākūtir devahūtiś ca
prasūtir iti sattama

*(bhārata) **Hey Bharata (Vidura) !** (sattama) **Hey the most pious being !** (priyavrata uttānapādau) **Two sons namely Priyavrata and Uttanapada;** (iti tisraḥ) **and such three** (kanyāḥ ca) **daughters namely** (ākūtiḥ) **Akuti,** (devahūtiḥ) **Devahuti** (prasūtiḥ ca) **and Prasuti.***

Stanza 56

ākūtiṁ rucaye prādāt
kardamāya tu madhyamām
dakṣāyādāt prasūtiṁ ca
yata āpūritaṁ jagat

***(ākūtim)* The daughter named Akuti *(prādāt)* was given *(rucaye)* to Ruchi, *(madhyamām)* and the middle one (Devahuti) *(kardamāya tu)* to Kardama. *(dakṣāya)* Daksha *(adāt)* was given *(prasūtim ca)* Prasuti in the same manner . *(yataḥ)* From all these people *(jagat)* the entire world *(āpūritam)* got filled with population.**

Hari Om

This concludes the eleventh chapter of Volume 3.

Note: The next chapter is Varaha Avataar.

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<u>PREFACE TO CHAPTER 13</u>

The thirty three chapters through Volume 3 of Srimad Bhagavatam establishes the principle of "Sarga". The contents in this volume reiterates further explanations of the concept of "Sarga" on the happenings of various transformations in the Universe subsequent to the development of the Virat form.

The entire concept has been presented in the form of the discussions between Vidura and Maitreya Maharishi as presented by Shri Sukha to King Pareekshit. The reader should remember the background in which Vidura had to leave his home, his pilgrimage, his meeting Uddhava and then Maitreya Maharishi.

Thus carrying forward the creation work, as presented through these beautiful chapters as to their poetic and philosophical contents, the analysis of them are really a treat for the seekers and devotees.

Coming out from the nostrils of Lord Brahma, in the minutest form, how the Varaha evolves into a giant size etc. are the very clear emphasis as to the fact that anything and everything in this Universe has its origin to that Supreme Almighty. Now, let us go through the Chapter 13.

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1. *THE PURPOSE OF EDUCATION IS TO BRING ABOUT ONE'S MENTAL MAKEUP IN SUCH A WAY AS TO LISTEN TO THE HISTORIES OF GREAT DEVOTED MEN.*

2. *THE GREAT PRAYERS OF SWAYAMBHUVA MANU BEFORE LORD BRAHMA AND BRAHMA'S ADVICE TO HIM.*

3. *BRAHMA'S REALIZATION AS TO THE DISAPPEARANCE OF THE EARTH DEEP INSIDE WATER AND THE APPEARANCE OF THE BABY BOAR .*

4. *THE WITNESSING OF LORD BRAHMA AND OTHER SAINTS AS TO THE WONDROUS GROWTH AND SIZING UP OF THE BOAR ALL BY ITSELF.*

5. ***THE RADIATING EFFULGENCES OF YAjNA VARAHA MURTHI AND HIS GREAT POSTURINGS MAKING THE OCEAN SHIVER.***

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7. ***THE GREAT PRAISES BY ALL THE SAINTS ON SHRI VARAHA MURTHI.***

8. ***THE PLACING OF THE EARTH AT ITS PLACE BY VARAHA MURTHI AND SHOWERS OF PRAISE BY MAITREYA MAHARISHI.***

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ONE

THE PURPOSE OF EDUCATION IS TO BRING ABOUT ONE'S MENTAL MAKEUP IN SUCH A WAY AS TO LISTEN TO THE HISTORIES OF GREAT DEVOTED MEN

CHAPTER 13 VOLUME 3
(Stanzas 1 to 4)

Stanza 1

śrī-śuka uvāca
niśamya vācaṁ vadato
muneḥ puṇyatamāṁ nṛpa
bhūyaḥ papraccha kauravyo
vāsudeva-kathādṛtaḥ

(śrī-śukaḥ uvāca)   Shri Sukha said (to King Pareekshit)

(nṛpa) Hey King ! (kauravyaḥ) Vidura, (vāsudeva-kathā ādṛtaḥ) the one who has the greatest admiration and respect for listening to the pastimes of Vasudeva, (niśamya) upon

listening** (vācam) **to the words** (puṇya-tamām) **of the most pious
*(vadataḥ) **discourses** (muneḥ) **of Maitreya Maharishi,***
*(bhūyaḥ papraccha) **again put forward questions to him.***

Stanza 2

vidura uvāca
sa vai svāyambhuvaḥ samrāṭ
priyaḥ putraḥ svayambhuvaḥ
pratilabhya priyāṁ patnīṁ
kiṁ cakāra tato mune

*(viduraḥ uvāca) **Shri Vidura said (to Maitreya Maharishi)***

*(mune) **Hey the great saint !** (kim) **What***
*(svāyambhuvaḥ) **Svayambhuva Manu (** cakāra **) did do,***
*(priyaḥ putraḥ) **who was the most endearing son***
*(svayambhuvaḥ) **of Lord Brahma***
*(saḥ vai) **and who was the famous** (samrāṭ) **king of all the kings,** (tataḥ) **thereafter** (pratilabhya) **upon getting***
*(priyām patnīm) **his beloved wife (Satarupa) ?***

1. *Stanza 3*
2.
3. *caritaṁ tasya rājarṣer*

ādi-rājasya sattama
brūhi me śraddadhānāya
viṣvaksenāśrayo hy asau

*(sattama) **Hey the greatest among the most pious !** (brūhi) **Please explain** (me) **to me** (caritam) **the history and qualities** (tasya) **of that** (ādi-rājasya) **very first greatest king** (rājarṣeḥ) **and at the same time a great saint among kings,** (śraddadhānāya) **as I am very eager to listen to them.** (asau) **He was,** (viṣvaksena āśrayaḥ hi) **no doubt, a great devotee of and thus connected with Shri Mahavishnu !***

Stanza 4

śrutasya puṁsāṁ sucira-śramasya
nanv añjasā sūribhir īḍito 'rthaḥ
yat-tad-guṇānuśravaṇaṁ mukunda-
pādāravindaṁ hṛdayeṣu yeṣām

*(añjasā) **Without any doubt** (īḍitaḥ nanu) **it has been praised upon and established** (sūribhiḥ) **by the very knowledgeable persons that** (arthaḥ) **the meaning and the usefulness** (śrutasya) **of one's education,** (sucira śramasya) **undertaken over a period of time** (puṁsām) **by the human beings,** (yat) **should be such as to** (tat guṇa anuśravaṇam) **continuously listen to the good qualities** (yeṣām) **of such persons** (hṛdayeṣu) **in whose hearts is positioned** (mukunda pāda-aravindam) **the holy lotus feet of that Bhagavan who is beyond Mukhti.***

TWO

THE GREAT PRAYERS OF SWAYAMBHUVA MANU BEFORE LORD BRAHMA AND BRAHMA'S ADVICE TO HIM

Chapter 13, Volume 3
(Stanzas 5 to 13)

Stanza 5

śrī-śuka uvāca
iti bruvāṇaṁ viduraṁ vinītaṁ
sahasra-śīrṣṇaś caraṇopadhānam
prahṛṣṭa-romā bhagavat-kathāyāṁ
praṇīyamāno munir abhyacaṣṭa

*(śrī-śukaḥ uvāca) **Shri Sukha said (to King Pareekshit)** (muniḥ) **Shri Maitreya Maharishi,** (caraṇa upadhānam) **who in fact had already become just an exhibit material at the holy feet** (sahasra-śīrṣṇaḥ) **of Shri Krishna Bhagavan - because of his utmost devotion to Him -**(vinītam) **and who was in this manner very humble;** (bruvāṇam) **and who was already***

explaining in detail to Vidura *(bhagavat kathāyām)* ***about the pastimes and principles relating to the Supreme Almighty*** *(iti)* ***in the manner earlier mentioned ;*** *(praṇīyamānaḥ)* ***got further encouraged in the matter of devotion towards Bhagavan because of the questions*** *(viduram)* ***by Vidura*** *(prahṛṣṭa-romā)* ***and became so much ecstatic with bristling of hairs all over his body;*** *(abhyacaṣṭa)* ***and he attempted to start answering Vidura.***

Stanza 6

maitreya uvāca
yadā sva-bhāryayā sākaṁ
jātaḥ svāyambhuvo manuḥ
prāñjaliḥ praṇataś cedaṁ
veda-garbham abhāṣata

(maitreyaḥ uvāca) **Maitreya Maharishi said (to Vidura):** *(manuḥ)* **The Manu** *(svāyambhuvaḥ)* **known as Swayambhuva,** *(sākam)* **accompanied** *(sva-bhāryayā)* **by his wife,** *(jātaḥ yadā)* **thus appearing before Lord Brahma,** *(praṇataḥ)* **prostrated** *(veda-garbham)* **unto Him and,** *(prāñjaliḥ)* **with folded hands,** *(abhāṣata)* **said** *(idam)* **like this.**

Stanza 7

tvam ekaḥ sarva-bhūtānāṁ
janma-kṛd vṛttidaḥ pitā
athāpi naḥ prajānāṁ te
śuśrūṣā kena vā bhavet

Stanza 8

tad vidhehi namas tubhyaṁ
karmasv īḍyātma-śaktiṣu
yat kṛtveha yaśo viṣvag
amutra ca bhaved gatiḥ

(īḍya) ***Hey the one befitting to be praised and worshipped !***

***(tubhyam namaḥ)* Unto you we submit our obeisances. *(tvam ekaḥ)* You alone are *(pitā)* the father *(janma-kṛt)* who create *(sarva bhūtānām)* all the life forms *(vṛtti-daḥ)* and initiate life in them. *(athā api)* Despite being so, how, *(naḥ)* we *(prajānām)* being your children, *(bhavet)* can undertake *(kena vā)* such deeds which can *(te śuśrūṣā)* lead to service from us towards you?**

***(yat)* Which are *(karmasu)* the deeds *(kṛtvā)* if one undertake, *(ātma-śaktiṣu)* according to one's own capacity, *(bhavet)* shall lead to *(yaśaḥ)* fame *(iha viṣvak)* in this world *(gatiḥ ca)* and also ensure the path towards progress *(amutra)* in the other world? *(tat vidhehi)* Please order your instructions to us for our compliance.**

Stanza 9

brahmovāca
prītas tubhyam ahaṁ tāta
svasti stād vāṁ kṣitīśvara
yan nirvyalīkena hṛdā
śādhi mety ātmanārpitam

***(brahmā uvāca)* Lord Brahma said to Svayambhuva Manu. *(tāta)* Hey son ! *(aham prītaḥ)* I am very much pleased *(tubhyam)* with you. *(svasti stāt)* Let good things happen *(vām)* to both of you. *(yat)* That is because, *(kṣiti-īśvara)* Hey the Controller of the earth ! *(ātmanā)* you, on your own volition, *(nirvyalīkena)* and with all the purity *(hṛdā)* of your heart, *(arpitam)* submitted before me *(iti)* like this : *(mā śādhi)* "Order your instructions to us for our compliance".**

Stanza 10

etāvatya ātmajair vīra
kāryā hy apacitir gurau
śaktyāpramattair gṛhyeta
sādaraṁ gata-matsaraiḥ

(vīra) ***Hey the great personality !*** *(apacitiḥ kāryā hi)* ***It is definitely an offering of honour*** *(gurau)* ***to their father*** *(ātmajaiḥ)* ***by his sons,*** *(apramattaiḥ)* ***who are very attentive*** *(gata-matsaraiḥ)* ***and who have discarded the mentality of pridely competition,*** *(etāvatya)* ***when they even just wish*** *(gṛhyeta)* ***to undertake the compliance of their father's instructions*** *(sa-ādaram)* ***with all humility*** *(śaktyā)* ***and according to their own capacity.***

Stanza 11

sa tvam asyām apatyāni
sadṛśāny ātmano guṇaiḥ
utpādya śāsa dharmeṇa
gāṁ yajñaiḥ puruṣaṁ yaja

(saḥ tvam) ***You, being the one having the precious and valuable characteristics/qualities explained above,*** *(utpādya)* ***procreate*** *(apatyāni)* ***your children,*** *(ātmanaḥ)* ***bearing the self*** *(sadṛśāni)* ***same equal*** *(guṇaiḥ)* ***qualities,*** *(asyām)* ***in her - Satarupa -*** *(gām śāsa)* ***and protect the earth*** *(dharmeṇa)* ***and ensure that the righteousness prevails.*** *(yaja)* ***Also worship*** *(puruṣam)* ***Srihari*** *(yajñaiḥ)* ***through various Yajnas.***

Stanza 12

paraṁ śuśrūṣaṇaṁ mahyaṁ
syāt prajā-rakṣayā nṛpa
bhagavāṁs te prajā-bhartur
hṛṣīkeśo 'nutuṣyati

(nṛpa) ***Hey the King !*** *(mahyam)* ***I shall*** *(syāt)* ***consider it*** *(param)* ***as the greatest*** *(śuśrūṣaṇam)* ***service to me*** *(prajā rakṣayā)* ***by your action of protecting and nourishing the people of the world.*** *(bhagavān)* ***Bhagavan*** *(hṛṣīkeśaḥ)* ***Sri Hari*** *(anutuṣyati)* ***will always be pleased*** *(te)* ***with you*** *(prajā-bhartuḥ)* ***as you being the one who is the protector of the people.***

Stanza 13

yeṣāṁ na tuṣṭo bhagavān
yajña-liṅgo janārdanaḥ
teṣāṁ śramo hy apārthāya
yad ātmā anādṛtaḥ svayam

***(janārdanaḥ)* Sri Hari, *(bhagavān)* Who is the repository of all the prosperities and having the six qualities in Him, *(yajña-liṅgaḥ)* and Who is the form and shape of all the Yajnas, *(tuṣṭaḥ na)* when not pleased *(yeṣām)* with someone, *(śramaḥ hi)* definitely all the efforts put in *(teṣām)* by such persons *(apārthāya)* shall lead to vanity. *(yat)* That is because *(anādṛtaḥ)* such persons are in fact denigrating *(ātmā svayam)* their own conscious self by themselves.**

THREE

BRAHMA'S REALIZATION AS TO THE DISAPPEARANCE OF THE EARTH DEEP INSIDE WATER AND THE APPEARANCE OF THE BABY BOAR

Chapter 13, Volume 3
(Stanzas 14 to 18)

Stanza 14

manur uvāca
ādeśe 'haṁ bhagavato
varteyāmīva-sūdana
sthānaṁ tv ihānujānīhi
prajānāṁ mama ca prabho

***(manuḥ uvāca)* Swayambhuva Manu said to Lord Brahma:**

***(amīva-sūdana)* Hey the destroyer of the sins ! *(aham)* I *(varteya)* shall start working on *(bhagavataḥ)* your *(ādeśe)* instructions.**

(prabho) **Hey Lord ! Please let me know** *(iha tu)* **where is** *(sthānam)* **the place of habitation** *(mama ca)* **for me and** *(prajānām)* **for my people** *(anujānīhi)* **and permit me accordingly.**

Stanza 15

yad okaḥ sarva-satvānāṁ
mahī magnā mahāmbhasi
asyā uddharaṇe yatno
deva devyā vidhīyatām

(yat) **The one,** *(okaḥ)* **which was the dwelling place** *(sarva satvānām)* **for all the living beings,** *(mahī)* **that earthly world** *(magnā)* **is lying immersed now deep inside** *(mahā-ambhasi)* **the huge water body.** *(deva)* **Hey Lord !** *(yatnaḥ)* **Please endeavour** *(vidhīyatām)* **towards attempting** *(uddharaṇe)* **to lift up** *(asyāḥ devyāḥ)* **this mother earth.**

Stanza 16

maitreya uvāca
parameṣṭhī tv apāṁ madhye
tathā sannām avekṣya gām
katham enāṁ samunneṣya
iti dadhyau dhiyā ciram

(maitreyaḥ uvāca) **Maitreya Maharishi said to Vidura:** *(parameṣṭhī tu)* **As such, Lord Brahma,** *(gām avekṣya)* **looking at the earth** *(tathā sannām)* **lying immersed like this** *(apām madhye)* **in the middle of the huge water body,** *(ciram dadhyau)* **thought deeply for a long time** *(dhiyā)* **using his intelligence** *(iti)* **in this manner :** *(enām katham samunneṣye)* **" How to lift this up. "**

Stanza 17

srjato me kṣitir vārbhiḥ
plāvyamānā rasāṁ gatā
athātra kim anuṣṭheyam

asmābhiḥ sarga-yojitaiḥ
yasyāhaṁ hṛdayād āsaṁ
sa īśo vidadhātu me

***(me sṛjataḥ)* " As I am indulging in the creation work, *(kṣitiḥ)* the earth *(plāvyamānā)* has immersed down due to inundation *(vārbhiḥ)* by the water body *(gatā)* and it has gone deep *(rasām)* into the world of Patala. *(sarga yojitaiḥ)* As we have been entrusted with the duties of creation, *(saḥ īśaḥ)* let that Lord Bhagavan, *(yasya)* from whose *(hṛdayāt)* heart *(aham āsam)* I originated, *(vidadhātu)* instruct *(me)* me *(kim)* as to what *(asmābhiḥ)* we are *(anuṣṭheyam)* supposed to do *(atha atra)* further in this matter."**

Stanza 18

ity abhidhyāyato nāsā-
vivarāt sahasānagha
varāha-toko niragād
aṅguṣṭha-parimāṇakaḥ

***(anagha)* Hey Vidura, the one without any flaws ! *(iti)* As he was *(abhidhyāyataḥ)* thinking like this about the solution, *(sahasā)* all of a sudden *(varāha-tokaḥ)* a small baby boar, *(aṅguṣṭha parimāṇakaḥ)* just upto the size of a thumb, *(niragāt)* jumped out *(nāsā-vivarāt)* from Lord Brahma's nostril .**

FOUR

THE WITNESSING OF LORD BRAHMA AND OTHER SAINTS AS TO THE WONDROUS GROWTH AND SIZING UP OF THE BOAR ALL BY ITSELF

Chapter 13, Volume 3 (Stanzas 19 to 26)

Stanza 19

tasyābhipaśyataḥ kha-sthaḥ
kṣaṇena kila bhārata
gaja-mātraḥ pravavṛdhe

tad adbhutam abhūn mahat

***(bhārata)* Hey Bharata ! (Vidura) *(tasya abhipaśyataḥ)* As Lord Brahma was just staring at it, *(kha-sthaḥ)* that baby boar which was spotted in the sky, *(kṣaṇena)* within no time *(pravavṛdhe kila)* enlarged into *(gaja-mātraḥ)* the size of an elephant. *(abhūt)* This happening was *(tat mahat)* so much *(adbhutam)* amazing.**

Stanza 20

marīci-pramukhair vipraiḥ
kumārair manunā saha
dṛṣṭvā tat saukaraṁ rūpaṁ
tarkayām āsa citradhā

As Lord Brahma, *(vipraiḥ)* in the company of the great scholars *(marīci pramukhaiḥ)* like Marichi etc., *(kumāraiḥ)* and also the Sanaka Saints *(manunā saha)* and Swayambhu Manu, *(dṛṣṭvā)* looked at *(tat rūpam)* the shape and form *(saukaram)* of that boar, *(citradhā)* they conceived within them various ideas individually *(tarkayām āsa)* and started arguing about it among themselves.

Stanza 21

kim etat saukara-vyājaṁ
sattvaṁ divyam avasthitam
aho batāścaryam idaṁ
nāsāyā me viniḥsṛtam

***(aho bata)* Oh What a wonder ! *(kim)* What could *(etat sattvam)* this entity be *(saukara vyājam)* which has assumed the form of a boar in this way ? *(āścaryam)* It is again a great wonder *(avasthitam)* as to the existence of *(idam)* this particular one, *(divyam)* which is very uncommon, *(viniḥsṛtam)* and which has come out *(me nāsāyāḥ)* from my nose !**

Stanza 22

dṛṣṭo 'ṅguṣṭha-śiro-mātraḥ

kṣaṇād gaṇḍa-śilā-samaḥ
api svid bhagavān eṣa
yajño me khedayan manaḥ

(*dṛṣṭaḥ*) **This one, which was spotted** (*aṅguṣṭha śiraḥ mātraḥ*) **just upto the size of the tip of the thumb initially,** (*gaṇḍa-śilā samaḥ*) **transformed into the form and size of a huge rock** (*kṣaṇāt*) **within no time.** (*me manaḥ*) **My mind** (*khedayan*) **is getting perturbed with the thoughts** (*api svit*) **as if** (*eṣaḥ*) **this one is** (*bhagavān*) **Bhagwan** (*yajñaḥ*) **Mahavishnu?**

Stanza 23

iti mīmāṁsatas tasya
brahmaṇaḥ saha sūnubhiḥ
bhagavān yajña-puruṣo
jagarjāgendra-sannibhaḥ

(*brahmaṇaḥ*) **As Lord Brahma,** (*sūnubhiḥ saha*) **in the company of his sons,** (*tasya mīmāṁsataḥ*) **was thinking from various angles about the wonderful appearance of the boar and discussing it among themselves** (*iti*) **like this,** (*yajña puruṣaḥ*) **that Yajna Murthi,** (*bhagavān*) **Varaha Bhagavan,** (*jagarja*) **loudly roared** (*aga-indra sannibhaḥ*) **after assuming the size equal to that of a very huge mountain.**

Stanza 24

brahmāṇaṁ harṣayām āsa
haris tāṁś ca dvijottamān
sva-garjitena kakubhaḥ
pratisvanayatā vibhuḥ

(*hariḥ*) **Shri Hari,** (*vibhuḥ*) **whose capacity has no boundaries,** (*brahmāṇam*) **made Lord Brahma** (*tān dvija-uttamān ca*) **and all other great saints assembled there** (*harṣayām āsa*) **extremely happy** (*sva-garjitena*) **with his great roar** (*pratisvanayatā*) **echoing tremendously** (*kakubhaḥ*) **all over the directions.**

Stanza 25

niśamya te ghargharitaṁ sva-kheda-
kṣayiṣṇu māyāmaya-sūkarasya
janas-tapaḥ-satya-nivāsinas te
tribhiḥ pavitrair munayo 'gṛṇan sma

(niśamya) Upon hearing (ghargharitam) the reverberating resonance of "Ghur Ghur" like sound made by the boar known as Varaha Murthi, (māyā-maya sūkarasya) who was the embodiment of the merciful Yajna Swarupa, (sva-kheda kṣayiṣṇu) and who is the only one capable of destroying all the hurdles in their thinking, (te te) the entire learned (munayaḥ) saints and sages (janaḥ tapaḥ satya nivāsinaḥ) inhabiting in Janaḥ , Thapaḥ , and Satya worlds (agṛṇan sma) praised Him through (pavitraiḥ) the holiest of the holy (tribhiḥ) hymns from all the three Vedas.

Stanza 26

teṣāṁ satāṁ veda-vitāna-mūrtir
brahmāvadhāryātma-guṇānuvādam
vinadya bhūyo vibudhodayāya
gajendra-līlo jalam āviveśa

(veda vitāna-mūrtiḥ) That Bhagwan, who was the exact personification of the descriptions enunciated in the sacred Vedas (ātma guṇa-anuvādam) as was being praised accordingly (teṣām satām) by those saints and sages;

(avadhārya) acknowledging (brahma) His own characteristics as were being described through the chanting of the sacred Vedas by them;

(bhūyaḥ) once again (vinadya) roaring very loudly (vibudha udayāya) with the intention of granting the desired progress and the elevation of those saints and sages;

(āviveśa) at once jumped (jalam) into the water (gajendra-līlaḥ) exhibiting all the pranks of the king elephant while playing in water.

FIVE

THE RADIATING EFFULGENCES OF YAGNA VARAHA MURTHI AND HIS GREAT POSTURINGS MAKING THE OCEAN SHIVER

Chapter 13, Volume 3 (Stanzas 27 to 30)

Stanza 27

utkṣipta-vālaḥ kha-caraḥ kaṭhoraḥ
saṭā vidhunvan khara-romaśa-tvak
khurāhatābhraḥ sita-daṁṣṭra īkṣā-
jyotir babhāse bhagavān mahīdhraḥ

(bhagavān) That Varaha Murthi, (mahī-dhraḥ) the resurrector of the earth, (babhāse) was radiating so much effulgence and was posturing thus:

(utkṣipta-vālaḥ) with his tail being held high vertically; (kha-caraḥ) travelling around in the sky very fast; (kaṭhoraḥ) having very hard and tough body; (saṭāḥ) having lots of hair around his shoulders (vidhunvan) and quivering them repeatedly; (khara romaśa-tvak) having lots and lots of sharp hairs all over his skin; (khura-āhata abhraḥ) repeatedly pushing back the layers of clouds with the force of his hooves; (sita-daṁṣṭraḥ) having two sharp white coloured tusks; (īkṣā jyotiḥ) and having his vision all around as if illuminating everything.

Stanza 28

ghrāṇena pṛthvyāḥ padavīṁ vijighran
kroḍāpadeśaḥ svayam adhvarāṅgaḥ

karāla-daṁṣṭro ’py akarāla-dṛgbhyām
udvīkṣya viprān gṛṇato ’viśat kam

(kroḍa-apadeśaḥ) Assuming the body of a boar , (svayam) that Supreme Reality, (adhvara aṅgaḥ) Yajna Murthi Bhagwan, (vijighran) started identifying (padavīm) the way towards (pṛthvyāḥ) the location of the earth (ghrāṇena) through His sense of smell. Thereafter, (karāla daṁṣṭraḥ api) in spite of He having the very fearful teeth, (udvīkṣya) lifted His head gently and glancing (akarāla dṛgbhyām) through his very pleasing sight (viprān) at the saints and sages (gṛṇataḥ) who were showering praiseworthy hymns on Him, (aviśat) entered into (kam) the water.

Stanza 29

sa vajra-kūṭāṅga-nipāta-vega-
viśīrṇa-kukṣiḥ stanayann udanvān
utsṛṣṭa-dīrghormi-bhujair ivārtaś
cukrośa yajñeśvara pāhi meti

(vajra-kūṭa-aṅga nipāta-vega viśīrṇa kukṣiḥ) Due to the impact of the great jump into the ocean by that Yajna Murthi with his gigantic body equivalent to that of a huge mountain, the splashing of water was so great as to split up profusely the innermost part of the ocean bed. At that time, (saḥ udanvān) that great ocean, (utsṛṣṭa dīrgha ūrmi bhujaiḥ) along with its various hands of huge tides and waves so risen due to the impact of His fall, (ārtaḥ iva) very pitifully (cukrośa) shouted and (stanayan) with resounding words appealed to the Yajna Murthi (iti) like this : “ (yajña-īśvara) Hey Yagneswara ! (mā pāhi) Please protect me.”

Stanza 30

khuraiḥ kṣuraprair darayaṁs tad āpa
utpāra-pāraṁ tri-parū rasāyām
dadarśa gāṁ tatra suṣupsur agre
yāṁ jīva-dhānīṁ svayam abhyadhatta

***(tata)* At that time, *(tri-paruḥ)* when Yagna Varaha Murthi, split up the huge ocean of water *(kṣurapraiḥ)* with His arrow like sharp edged and long *(khuraiḥ)* hooves, *(gām dadarśa)* He could spot the earth *(rasāyām)* right inside the Patala world. *(darayan)* His penetration and splashing of *(apaḥ)* the vast water was such *(utpāra-pāram)* as to create the extreme end point of the ocean, which otherwise has no end at all.**

***(yām)* He saw that earth, *(jīva-dhānīm)* which gives the source of sustenance to the life forms, *(agre)* and which was once earlier *(svayam)* inherently contained by Him *(abhyadhatta)* within Himself, *(suṣupsuḥ)* when He had the desire of staying *(tatra)* in the water as Adi Narayana.**

SIX

THE RECOVERY OF THE EARTH FROM DEEP INSIDE THE WATER BY VARAHA MURTHI AND THE FIGHT WITH HIRANYAKSHA

Chapter 13, Volume 3 (Stanzas 31 and 32)

Stanza 31

sva-daṁṣṭrayoddhṛtya mahīṁ nimagnāṁ
sa utthitaḥ saṁruruce rasāyāḥ
tatrāpi daityaṁ gadayāpatantaṁ
sunābha-sandīpita-tīvra-manyuḥ

Stanza 32

jaghāna rundhānam asahya-vikramaṁ
sa līlayebhaṁ mṛgarāḍ ivāmbhasi
tad-rakta-paṅkāṅkita-gaṇḍa-tuṇḍo
yathā gajendro jagatīṁ vibhindan

(saḥ) That Varaha Murthi, (uddhṛtya) lifting up (nimagnām) the deeply immersed (mahīm) earth (sva-daṁṣṭrayā) just with His own tusks and (utthitaḥ) climbing up (rasāyāḥ) from the Patala world, (saṁruruce) was looking so splendid.

(tatra api) At that particular time, (jaghāna) He killed (līlayā) with much ease (daityam) the son of Diti, the very powerful Hiranyaksha, (āpatantam) who charged towards Him (gadayā) raising his club (ambhasi) within the water (āpatantam) right in His front blocking the way (asahya vikramam) with very great valour.

(sunābha sandīpita tīvra manyuḥ) Varaha Murthi was reflecting his fierce anger in such a powerful manner (iva) as (mṛga-rāṭ) a lion with the effulgence of the brightness of Sudarsana Chakra would have killed (ibham) an elephant from its front.

That demon fell down in such a way (gajendraḥ yathā) as if a huge elephant (vibhindan) was inserted upward (jagatīm) on the earth with his tusks down (tat-rakta paṅka-aṅkita gaṇḍa tuṇḍaḥ) and the Varaha Murthi, the Lion, was looking smeared with the blood of the elephant on His cheeks and mouth.

1. *SEVEN*
2.

THE GREAT PRAISES BY ALL THE SAINTS ON SHRI VARAHA MURTHI

Chapter 13, Volume 3
(Stanzas 33 to 45)

3. *Stanza 33*
4.

tamāla-nīlaṁ sita-danta-koṭyā
kṣmām utkṣipantaṁ gaja-līlayāṅga
prajñāya baddhāñjalayo 'nuvākair
viriñci-mukhyā upatasthur īśam

(aṅga) Hey Vidura ! (prajñāya) Upon recognizing Him well

(īśam) **as that Bhagwan,** *(utkṣipantam)* **who was standing and holding** *(kṣmām)* **the earth** *(sita danta koṭyā)* **very highly elevated at the edge of His white tusks,** *(gaja-līlayā)* **and who was doing the pranks just as an elephant would do,** *(tamāla nīlam)* **and who was radiating from his body the blue colour of the tree known as Thamala,** *(viriñci mukhyāḥ)* **all the saints and sages starting from Lord Brahma** *(baddha añjalayaḥ)* **with folded hands** *(upatasthuḥ)* **showering upon on Him the praises** *(anuvākaiḥ)* **from the hymns of the sacred Vedas.**

Stanza 34

ṛṣaya ūcuḥ
jitaṁ jitaṁ te 'jita yajña-bhāvana
trayīṁ tanuṁ svāṁ paridhunvate namaḥ
yad-roma-garteṣu nililyur addhvarā-
stasmai namaḥ kāraṇa-sūkarāya te

(ṛṣayaḥ ūcuḥ) **The sages said:**

(ajita) **Hey the unconquerable One !** *(yajña-bhāvana)* **Hey the embodiment of the Yajnas !** *(jitam)* **All victories** *(te)* **to you.** *(namaḥ)* **We all pay our obeisances to you** *(paridhunvate)* **Who is swinging and whirling** *(svām)* **in your own self assumed body,** *(jitam)* **which has attained the victories and** *(trayīm tanum)* **which is the real personified content of all the Vedas.**

(yat roma garteṣu) **You, on whose each and every hole of the hairs** *(addhvarā)* **lay the Yajnas** *(nililyuḥ)* **duly hidden,** *(tasmai)* **and the one** *(kāraṇa-sūkarāya)* **who has for certain cause assumed the form and shape of a boar,** *(te namaḥ)* **to such Supreme Almighty we pay our respects.**

Stanza 35

rūpaṁ tavaitan nanu duṣkṛtātmanāṁ
durdarśanaṁ deva yad adhvarātmakam
chandāṁsi yasya tvaci barhi-romasv

ājyaṁ dṛśi tv aṅghriṣu cātur-hotram

***(nanu)* It is definite *(duṣkṛta-ātmanām)* that those souls who are sinners *(durdarśanam)* cannot perceive *(tava)* your *(yat)* this *(etat rūpam)* form and shape of *(adhvara-ātmakam)* the inherent content of Yajna. *(deva)* Hey who indulges in pastimes ! *(yasya)* In that Bhagavan's *(tvaci)* outer skin the *(chandāṁsi)* Chandas are contained, *(romasu)* in His hairs of the body *(barhiḥ)* the Darbha *(kuśa)* grass, *(dṛśi tu)* in His eyes *(ājyam)* the ghee, *(aṅghriṣu)* and in His feet *(cātuḥ-hotram)* the result of the four types of offerings.**

Stanza 36

sruk tuṇḍa āsīt sruva īśa nāsayor
iḍodare camasāḥ karṇa-randhre
prāśitram āsye grasane grahās tu te
yac carvaṇaṁ te bhagavann agni-hotram

***(īśa te)* Hey Lord ! *(tuṇḍe sruk)* On your tongue (the first part of your face) is the vessel/utensil known as "Juhu" (this is type of utensil made out of wood with a long handle and a palm type at the end in the shape of the half moon to pick up ghee and pour it into the fire pit of sacred sacrifice);**

***(nāsayoḥ)* on your nostrils *(sruvaḥ)* the vessel/utensil "Sruva"(this is also a type of vessel with a handle to pour materials into the fire of sacrifice);**

***(udare)* and in your abdomen *(iḍā)* the vessel/utensil "Ida" *(āsīt)* (a type of vessel to store the materials for sacrifice) are positioned.**

***(karṇa-randhre)* Similarly in the holes of your ears is positioned *(camasāḥ)* the vessels/utensils for drinking Somarasa - one of the liquid materials for offering the fire sacrifice - known as "Chamas"; ("Chamas" is the utensil used to pick up the Somarasa for drinking)**

***(āsye)* in your mouth *(prāśitram)* the vessel/utensil relating to Lord Brahma known as "Praasitra" - the vessels known as "Praastra" are types of vessels in which certain materials for fire sacrifice are kept, specially the ones relating to the homage to the ancestors;**

and *(grasane)* inside the throat in your face *(grahāḥ tu)* all other utensils/equipments required to pick up the "Somarasas" are situated.

***(bhagavan)* Hey Lord ! *(yat te)* The one which is known *(carvaṇam)* as your deed of chewing is known as your accepting all the sacrifices made through the Yajnas *(agni-hotram)* and is the one known as "Agnihotram" - accepting whatever is offered through the fire sacrifice.**

Stanza 37

dīkṣānujanmopasadaḥ śirodharaṁ
tvaṁ prāyaṇīyodayanīya-daṁṣṭraḥ
jihvā pravargyas tava śīrṣakaṁ kratoḥ
sabhyāvasathyaṁ citayo 'savo hi te

***(anujanma)* The repeated incarnations *(tava)* of the Lord, *(kratoḥ tava)* known as Yajna Murthi, *(dīkṣā)* is so endearing to be seen and felt from the point of view of the one accepting the offerings through the fire sacrifice.**

***(śiraḥ-dharam)* His neck *(upasadaḥ)* is the embodiment of that part of the offering through which three kinds of desires are discarded.**

***(tvam)* Your this form and shape with your tusks *(prāyaṇīya udayanīya daṁṣṭraḥ)* is the beginning and the end of the Soma Yoga.**

(te) Your (jihvā) tongue (pravargyaḥ) is the embodiment all the great deeds.

(śīrṣakam) Your head (sabhya āvasathyam) is the embodiment the fire without sacrifices and also the embodiment of all the sacrifices through the fire.

(asavaḥ) Your breath of life (citayaḥ hi) is the aggregate of all the desires.

Stanza 38

somas tu retaḥ savanāny avasthitiḥ
saṁsthā-vibhedās tava deha dhātavaḥ
satrāṇi sarvāṇi śarīra-sandhis
tvaṁ sarva-yajña-kratur iṣṭi-bandhanaḥ

(tava retaḥ) Your semen is (somaḥ tu) what is known as Somaras.

(avasthitiḥ)   The different stages of your bodily growth like childhood, youth, and old age etc. (savanāni) are like the different types of ritualistic offerings made in the morning, afternoon, evening etc. unto You.

(deha dhātavaḥ) All the seven ingredients in your body (saṁsthā-vibhedāḥ) are akin to the seven materials offered as offerings to you as sacrifice through fire etc.

(sarvāṇi) Each and every type of (satrāṇi) Yajnas offered to you are like (śarīra sandhiḥ) all the joints within your body.

(sarva yajña kratuḥ) As you are the embodiment of all the Yajnas and all other types of ritualistic sacrifices, (tvam) You are the one (iṣṭi bandhanaḥ) connected with each and everything through the Yajna.

Stanza 39

namo namas te ’khila-mantra-devatā-
dravyāya sarva-kratave kriyātmane
vairāgya-bhaktyātmajayānubhāvita-
jñānāya vidyā-gurave namo namaḥ

***(namaḥ namaḥ)* Obeisances and obeisances *(te)* unto You. *(akhila mantra devatā dravyāya)* The One who is Himself the embodiment of and inclusion thereto of all the hymns, all the demiGods and all the materials and elements;**

***(sarva-kratave)* the One who is the embodiment of and inclusion thereto of all types of sacrifices and ritualistic methods;**

***(kriyā-ātmane)* the One who is the embodiment of and inclusion thereto of all kinds of deeds and actions.**

***(vairāgya bhaktyā ātma-jaya-anubhāvita jñānāya)* You are the one who can be perceived through the mind of pure devotional knowledge devoid of material attachments and can be established firmly within oneself as the form and shape of complete knowledge;**

***(vidyā-gurave)* and You are the supreme teacher who leads one towards the concept of complete knowledge.**

***(namaḥ namaḥ)* Again our respects to You and our respects to You.**

Stanza 40

daṁṣṭrāgra-kotyā bhagavaṁs tvayā dhṛtā
virājate bhūdhara bhūḥ sa-bhūdharā
yathā vanān niḥsarato datā dhṛtā
mataṅ-gajendrasya sa-patra-padminī

***(bhagavan)* Hey Bhagwan ! *(bhū-dhara)* Hey the Varahamurthy who is before us holding the earth !**

(sa-bhūdharā bhūḥ) ***The earth, along with all its mountains, (dhṛtā)*** ***being held*** *(tvayā)* ***by You*** *(daṁṣṭra-agra koṭyā)* ***at the edge of your tusks,*** *(yathā virājate)* ***is shining like the beauty of*** *(sa-patra padminī)* ***a bundle of lotus flowers together with their leaves*** *(dhṛtā)* ***being held*** *(datā)* ***in the tusks*** *(matam-gajendrasya)* ***of a giant elephant*** *(niḥsarataḥ)* ***which has just come to the shore*** *(vanāt)* ***out of water.***

Stanza 41

trayīmayaṁ rūpam idaṁ ca saukaraṁ
bhū-maṇḍalenātha datā dhṛtena te
cakāsti śṛṅgoḍha-ghanena bhūyasā
kulācalendrasya yathaiva vibhramaḥ

(atha ca te) ***Not only that, Hey Lord !*** *(idam rūpam)* ***Your this form and shape,*** *(trayī-mayam)* ***which on the one hand is all inclusive of the embodiment of the Vedas*** *(saukaram)* ***and at the same time is like that of a boar;***

(cakāsti) ***is also radiating so much glow*** *(dhṛtena)* ***along with your carrying*** *(bhū-maṇḍalena)* ***of the earth*** *(datā)* ***at the edge of your tusks;***

(yathā eva) ***as if*** *(vibhramaḥ)* ***it is decoratively shining*** *(bhūyasā)* ***a gigantic*** *(kula-acala-indrasya)* ***mountain*** *(śṛṅga-ūḍha ghanena)* ***holding the clouds at its great peaks.***

Stanza 42

saṁsthāpayaināṁ jagatāṁ sa-tasthuṣāṁ
lokāya patnīm asi mātaraṁ pitā
vidhema cāsyai namasā saha tvayā
yasyāṁ sva-tejo 'gnim ivāraṇāv adhāḥ

(saṁsthāpaya) ***With the intention of establishing*** *(lokāya)* ***for the purpose of habitation of*** *(sa-tasthuṣām jagatām)* ***the life forms along with the non moving ones on*** *(mātaram)* ***this mother earth*** *(pitā asi)* ***You are the father*** *(enām patnīm)* ***and the earth is your wife !***

(vidhema) We pay (namasā) our obeisances (asyai ca) to her (tvayā saha) also together unto You ! (adhāḥ) You are the one who initiate (sva-tejaḥ) your own potency of fire (yasyām) into her (araṇau) just like the wood which is used for churning (agnim iva) to create fire for the purpose of burning.

Stanza 43

kaḥ śraddadhītānyatamas tava prabho
rasāṁ gatāyā bhuva udvibarhaṇam
na vismayo 'sau tvayi viśva-vismaye
yo māyayedaṁ sasrje 'tivismayam

(prabho) Hey Lord ! (anyatamaḥ kaḥ) Who other than (tava) you (śraddadhīta) could undertake the responsibility (udvibarhaṇam) of bringing up this immersed (bhuvaḥ) earth (gatāyāḥ) which went deep inside (rasām) into the Patala world?

(asau) In fact Your this doing (na vismayaḥ) is not at all a wonder (tvayi) as far as You are concerned, (viśva vismaye) Who is the embodiment of all the wonders. (yaḥ) You are the one (sasrje) who has created (ativismayam) this most wonderful (idam) universe (māyayā) through the powers of your own Maya Shakti.

Stanza 44

vidhunvatā vedamayaṁ nijaṁ vapur
janas-tapaḥ-satya-nivāsino vayam
saṭā-śikhoddhūta-śivāmbu-bindubhir
vimṛjyamānā bhṛśam īśa pāvitāḥ

(īśa) Hey Lord ! (vayam) We, (janaḥ tapaḥ satya nivāsinaḥ) who are the inhabitants of the Janar Loka, Tapo Loka and Satya Loka, (pāvitāḥ) have turned to become purified (bhṛśam) perfectly by You (vimṛjyamānāḥ) due to the effect of the

sprinkling *(saṭā śikha-uddhūta śiva ambu bindubhiḥ)* ***auspicious water drops falling on us, which are sustained at the edges of the flowing hairs of your shoulders,*** *(vidhunvatā)* ***because of Your frequent quivering of*** *(nijam vapuḥ)* ***your assumed wet body,*** *(veda-mayam)* ***which is the embodiment of the Vedas.***

Stanza 45

sa vai bata bhraṣṭa-matis tavaiṣate
yaḥ karmaṇāṁ pāram apāra-karmaṇaḥ
yad-yoga-māyā-guṇa-yoga-mohitaṁ
viśvaṁ samastaṁ bhagavan vidhehi śam

(bata) ***Oh what a pity !*** *(yaḥ)* ***Anyone*** *(eṣate)* ***who even desires to comprehend*** *(pāram)* ***the boundaries*** *(tava)* ***of Your*** *(karmaṇām)* ***deeds,*** *(apāra-karmaṇaḥ)* ***of You who is in Yourself inherent with the capacity to carry out any and all deeds without any boundary,*** *(saḥ vai)* ***such a person*** *(bhraṣṭa-matiḥ)* ***is the one who is without any thinking power. Hey Lord !*** *(viśvam samastam)* ***The entire universe*** *(yat yoga māyā guṇa yoga mohitam)* ***is in fact enchanted with the connectivity of characteristics with and bewildered into the powers of Your Maya Shakti.*** *(bhagavan)* ***Hey Bhagavan!*** *(śam vidhehi)* ***Please bestow good things.***

EIGHT

THE PLACING OF THE EARTH AT ITS PLACE BY VARAHA MURTHI AND SHOWERS OF PRAISE BY MAITREYA MAHARISHI

Chapter 13, Volume 3 (Stanzas 46 to 50)

Stanza 46

maitreya uvāca
ity upasthīyamānastaiḥ
munibhir brahma-vādibhiḥ
salile sva-khurākrānta
upādhattāvitāvanim

***(maitreyaḥ uvāca)* Maitreya Maharishi said :**

***(avitā)* That Bhagwan, who is the protector of the universe, *(upasthīyamānaḥ)* while He was being showered with the praises *(iti)* thus *(brahma-vādibhiḥ)* through the hymns from the Vedas *(taiḥ munibhiḥ)* by the Saints and Sages, *(upādhatta)* placed and sustained *(avanim)* the earth *(salile)* in the water, the same water *(sva-khura-ākrānte)* which he forced against by his own hooves a little while ago.**

Stanza 47

sa itthaṁ bhagavān urvīṁ
viṣvaksenaḥ prajāpatiḥ
rasāyā līlayonnītām
apsu nyasya yayau hariḥ

***(saḥ bhagavān)* That Varaha Murthy, *(hariḥ)* Shri Hari, *(viṣvaksenaḥ)* who is the controller of each and everything in this universe and who is spread out incessantly, *(prajā-patiḥ)* and who is the protector of the life forms, *(unnītām)* after lifting up *(urvīm)* the earth *(rasāyāḥ)* from the Patala world *(līlayā)* so easily *(ittham)* in this manner *(nyasya)* and establishing it *(apsu)* to be above the water level, *(yayau)* departed from that place.**

Stanza 48

ya evam etāṁ hari-medhaso hareḥ
kathāṁ subhadrāṁ kathanīya-māyinaḥ
śṛṇvīta bhaktyā śravayeta vośatīṁ
janārdano 'syāśu hṛdi prasīdati

(etām kathām) This descriptive pastime (hareḥ) of Shri Hari, (uśatīm) which is not only endearingly beautiful (su-bhadrām) but also bestows auspicious things;

(hari-medhasaḥ) of that Shri Hari who is the destroyer of all the ill impacts of the worldly cyclical effects;

(kathanīya māyinaḥ) and of that Shri Hari who is the only One worthy of praises and who is capable of doing wonderful deeds;
(śṛṇvīta) if listened to (yaḥ) by anyone (bhaktyā) with utmost devotion (evam) as described herein;

(śravayeta vā) or if one enables others to listen to it (bhaktyā) with devotion (evam) as described herein;

(prasīdati) brings about clarity about (janārdanaḥ) the Bhagavan (asya) in such a person's (hṛdi) heart (āśu) within no time.

Stanza 49

tasmin prasanne sakalāśiṣāṁ prabhau
kiṁ durlabhaṁ tābhir alaṁ lavātmabhiḥ
ananya-dṛṣṭyā bhajatāṁ guhāśayaḥ
svayaṁ vidhatte sva-gatiṁ paraḥ parām

(kim) What is that (durlabham) one cannot achieve when (prabhau) the Lord, (tasmin) that Bhagwan, (sakala-āśiṣām) who is the embodiment of all the prosperities, (prasanne) bestows upon anyone His blessings?

(lava-ātmabhiḥ) But these worldly achievements are silly and insignificant (tābhiḥ) and they have to be (alam) kept away.

To those persons, (ananya-dṛṣṭyā) who discard all other thoughts, (bhajatām) and totally devote themselves unto Him, (paraḥ) that Lord, the Bhagavan, (guhā-āśayaḥ) who is the powerful force and the source within one's heart,

(svayam vidhatte) ***shall Himself bestow*** *(parām)* ***the most transcendental ways*** *(sva-gatim)* **to attain Him.**

Stanza 50

ko nāma loke puruṣārtha-sāravit
purā-kathānāṁ bhagavat-kathā-sudhām
āpīya karṇāñjalibhir bhavāpahām
aho virajyeta vinā naretaram

(aho loke) ***Oh alas ! In this world,*** *(kaḥ nāma)* ***how indeed the one,*** *(puruṣa-artha sāra-vit)* ***who has understood the essence of the goal of achievement in one's life,***

(virajyeta) ***can refuse to be contented with*** *(bhagavat kathā-sudhām)* ***the nectar of the pastimes of the Bhagavan,***

(bhava-apahām) ***which destroy all the ill impacts of the worldly cyclical effects,***

through the descriptions *(purā-kathānām)* ***from the Mahapuranas,***

(āpīya) ***by drinking them*** *(karṇa-añjalibhiḥ)* ***through the palms of his ears (meaning inheriting the essence within himself through listening),***

(nara-itaram vinā) ***if he is otherwise not an animal?***

Hari Om

This completes the thirteenth chapter of Volume 3 of Srimad Bhagavata Mahapurana describing the origin of the Varaha Avatar.

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CHAPTER 14, VOLUME 3

PREFACE TO CHAPTER 14

While the previous chapter No.13 elaborates about the manifestation of Yagna Varaha Murthi in vivid details, there is only a passing reference to Hiranyaksha in that chapter. Stanzas 31 and 32 of Chapter 13 explains in a simple way about the killing of Hiranyaksha by Yagna Varaha Murthi.

Chapter 14 goes into the origin as to how Hiranyaksha and Hiranyakasipu got conceived by Diti in union with Saint Kasyapa. Now we shall go straight to the stanzas of Chapter 14.

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1. ***LISTENING TO THE PASTIMES OF THE SUPREME ALMIGHTY ENABLES ONE TO REACH THE HIGHEST SPIRITUAL POSITION.***

2. ***THE SEXUAL DESIRES OF DITI AND HER EXPRESSION ABOUT IT BEFORE HER HUSBAND KASHYAPA SAINT.***

3. ***SAINT KASHYAP'S APPRECIATION OF HIS WIFE AND HIS REQUEST TO HER TO ADHERE TO TIMING FOR THE FULFILMENT OF SEXUAL DESIRES.***

4. ***SAINT KASYAPA REASONING WITH HIS WIFE DITI TO AVOID SEXUAL DESIRES SEXUAL DESIRES AT DUSK TIME.***

5. ***SAINT KASYAPA CONCEDING TO THE REQUEST OF THE INSISTENT DITI.***

6. ***THE REPENTANCE OF DITI AND HER TRIBUTES TO LORD SHIVA.***

7. ***THE ERADICATION OF THE WORRIES OF DITI BY KASYAPA SAINT AND HIS PREDICTION ABOUT DITI'S TWO SONS (HIRANYAKSHA AND HIRANYAKASIPU) AND ALSO ONE OF THE GRANDSONS, PRAHLADA, WHO WOULD BRING FAME.***

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1. LISTENING TO THE PASTIMES OF THE SUPREME ALMIGHTY ENABLES ONE TO REACH THE HIGHEST SPIRITUAL POSITION

CHAPTER 14, VOLUME 3
(Stanzas 1 to 6)

Stanza 1

śrī-śuka uvāca
niśamya kauṣāraviṇopavarṇitāṁ
hareḥ kathāṁ kāraṇa-sūkarātmanaḥ
punaḥ sa papraccha tam udyatāñjalir
na cātitṛpto viduro dhṛta-vrataḥ

(śrī-śukaḥ uvāca) shri Sukha continued:

(niśamya) Upon listening to (upavarṇitām) the detailed explanations (kauṣāraviṇā) by Maitreya Maharishi (kathām) pertaining to the great deeds (hareḥ) of Shri Hari (kāraṇa sūkara-ātmanaḥ) who manifested as the first ever Varaha Murthi;

(na ati-tṛptaḥ) still not contented to his own satisfaction,

***(dhṛta-vrataḥ saḥ viduraḥ_)* that disciplined Vidura *(punaḥ ca)* started once again *(tam papraccha)* asking more questions to Maitreya Maharishi, *(udyata-añjaliḥ)* standing before him with folded hands.**

Stanza 2

vidura uvāca
tenaiva tu muni-śreṣṭha
hariṇā yajña-mūrtinā
ādi-daityo hiraṇyākṣo
hata ity anuśuśruma

***(viduraḥ uvāca)* Vidura said to Maitreya Maharishi:**

***(muni-śreṣṭha)* Hey the greatest saint ! *(anuśuśruma)* I had heard from you in between your discourse *(hiraṇyākṣaḥ)* that Hiranyaksha, *(ādi daityaḥ)* the one born in the dynasty of Daitya as the first one, *(hataḥ iti)* was thus killed *(eva tu)* by none other than *(tena hariṇā)* that Shri Hari *(yajña-mūrtinā)* who manifested as the Yajna Varaha Murthi.**

Stanza 3

tasya coddharataḥ kṣauṇīṁ
sva-daṁṣṭrāgreṇa līlayā
daitya-rājasya ca brahman
kasmād dhetor abhūn mṛdhaḥ

***(brahman)* Hey the very knowledgeable saint !**

***(kasmāt hetoḥ)* What were the reasons *(mṛdhaḥ abhūt)* for the development of war between *(tasya)* that Varaha Murthi, *(uddharataḥ)* who was in the process of lifting up *(kṣauṇīm)* the earth *(līlayā)* with such ease *(sva-daṁṣṭra-agreṇa)* through the edges of his powerful tusks, *(daitya-rājasya ca)* and that of the King of Daitya, Hiranyaksha.**

Stanza 4

maitreya uvāca
sādhu vīra tvayā pṛṣṭam
avatāra-kathāṁ hareḥ
yat tvaṁ pṛcchasi martyānāṁ
mṛtyu-pāśa-viśātanīm

(maitreyaḥ uvāca) ***Maitreya Maharishi said to Vidura:***

(vīra) ***Hey the fearless one !*** *(pṛṣṭam)* ***The questions put forward*** *(tvayā)* ***by you*** *(sādhu)* ***are really appreciable !*** *(yat tvam)* ***That is because you are*** *(pṛcchasi)* ***in effect asking me to tell you*** *(avatāra-kathām)* ***about the descriptions of the manifestations*** *(hareḥ)* ***of Shri Hari*** *(mṛtyu-pāśa viśātanīm)* ***which promote to cut the knot of death*** *(martyānām)* ***of the humans who are otherwise prone and bound to the circle of death.***

Stanza 5

yayottānapadaḥ putro
muninā gītayārbhakaḥ
mṛtyoḥ kṛtvaiva mūrdhny aṅghrim
āruroha hareḥ padam

(putraḥ) ***Dhruva, the son*** *(uttānapadaḥ)* ***of Uthanapada,*** *(arbhakaḥ)* ***despite being a small boy,*** *(gītayā)* ***having got the benefit of knowing*** *(yayā)* ***those pastimes (Hari Katha) of Shri Hari*** *(muninā)* ***through saint Narada,*** *(āruroha)* ***could ascend to*** *(padam)* ***the position*** *(hareḥ)* ***of Maha Vishnu*** *(kṛtvā eva)* ***by just stepping*** *(aṅghrim)* ***his foot*** *(mūrdhni)* ***on the head*** *(mṛtyoḥ)* ***of the death itself.***

Stanza 6

athātrāpītihāso 'yaṁ
śruto me varṇitaḥ purā
brahmaṇā deva-devena
devānām anupṛcchatām

*(atha) **However, now** (atra api) **even in this matter,** (ayam) **there is** (itihāsaḥ) **a historical incidence** (me śrutaḥ) **which I had heard of.** (varṇitaḥ) **This has been detailed** (purā) **once upon a time***
*(brahmaṇā) **by Brahma,** (deva-devena) **the Lord of all the Lords,***
*(devānām) **for the benefit of the Devas,** (anupṛcchatām) **upon being asked so humbly by them.***

<u>Note</u>: Through the following stanzas Maitreya Maharishi describes to the inquisitive Vidura, the incidence described once to the Devas by Lord Brahma, concerning the explanations for the cause of killing of Hiranyaksha, the son of Diti and Kasyapa by Shri Varaha Murthi.

2. <u>THE SEXUAL DESIRES OF DITI AND HER EXPRESSION ABOUT IT BEFORE HER HUSBAND KASHYAPA SAINT</u>

(Chapter 14, Volume 3)
(Stanzas 7 to 14)

Stanza 7

ditir dākṣāyaṇī kṣattar
mārīcaṁ kaśyapaṁ patim
apatya-kāmā cakame
sandhyāyāṁ hṛc-chayārditā

*(kṣattaḥ) **Hey Vidura !** (ditiḥ) **Diti,** (dākṣāyaṇī) **the daughter of Daksha,** (sandhyāyām) **once at the time of dusk,***
*(hṛc-chayārditā) **had the affliction of sexual desires** (apatya-kāmā) **and with the wish to have her progeny,** (cakame) **wanted this to be fulfilled***
*(patim) **by her husband,** (kaśyapam) **Kasyapa,** (mārīcam) **the son of Marichi.***

Stanza 8

iṣṭvāgni-jihvaṁ payasā
puruṣaṁ yajuṣāṁ patim
nimlocaty arka āsīnam
agny-agāre samāhitam

Thus she approached, *(nimlocati)* ***at this time when the setting of*** *(arke)* ***the sun was taking place,*** *(āsīnam)* ***her husband who was seated*** *(samāhitam)* ***in complete purity of thoughts and mind;***

who was observing the required worship *(puruṣam)* ***to Mahavishnu,*** *(patim)* ***the protector of*** *(yajuṣām)* ***the performance of Yajnas*** *(agni jihvam)* ***and Who is the representative form of the tongues of the flames of fire;***

(payasā) ***offering Him milk through them*** *(iṣṭvā)* ***as his obeseince in the Yajna spot*** *(agni-agāre)* ***in the Agnihotra Sala.***

Stanza 9

ditir uvāca
eṣa māṁ tvat-kṛte vidvan
kāma ātta-śarāsanaḥ
dunoti dīnāṁ vikramya
rambhām iva mataṅgajaḥ

(ditiḥ uvāca) ***Diti said to Kasyapa saint:***

(vidvan) ***Hey the very knowledgeable !*** *(eṣaḥ kāmaḥ)* ***Just see, this Kamadeva,*** *(ātta-śarāsanaḥ)* ***readying himself holding his bow aiming towards*** *(dīnām mām)* ***me, who is innocent,*** *(matam-gajaḥ)* ***as if a wild elephant*** *(vikramya)* ***showing all his valour*** *(rambhām iva)* ***towards a banana plantain,*** *(dunoti)* ***torturing me*** *(tvat-kṛte)* ***just for you.***

Stanza 10

tad bhavān dahyamānāyāṁ
sa-patnīnāṁ samṛddhibhiḥ
prajāvatīnāṁ bhadraṁ te

mayy āyuṅktām anugraham

***(tat bhavān)* Therefore, you please *(āyuṅktām)* be kind enough to assimilate *(anugraham)* your benevolence *(mayi)* in me, *(dahyamānāyām)* because I am very much disturbed and distressed *(sa-patnīnām)* as your other wives *(samṛddhibhiḥ)* are wealthy enough by the affluence *(prajā-vatīnām)* of having the progenies from you. *(te bhadram)* Let that be, your goodness.**

Stanza 11

bhartary āptorumānānāṁ
lokān āviśate yaśaḥ
patir bhavad-vidho yāsāṁ
prajayā nanu jāyate

***(yaśaḥ)* The great glories *(āpta-urumānānām)* of the women who have acquired the recognition *(bhartari)* from their husbands *(āviśate)* spreads out *(lokān)* through all the worlds. *(yāsām)* For them *(jāyate nanu)* is born, as you know for certain, *(patiḥ)* the husband *(bhavat-vidhaḥ)* like you *(prajayā)* in the form of their son.**

Note: The meaning of the reproduction of a son is that the husband himself, in the form of the son, take birth through the woman. This is what is recognised through the words of the Vedas.

Stanza 12

purā pitā no bhagavān
dakṣo duhitṛ-vatsalaḥ
kaṁ vṛṇīta varaṁ vatsā
ity apṛcchata naḥ pṛthak

***(purā)* Once very long ago, *(naḥ pitā)* our father *(dakṣaḥ)* Daksha Prajapathi, *(bhagavān)* who is the embodiment of all the good qualities and prosperities, *(duhitṛ-vatsalaḥ)* and who is so affectionate to his daughters, *(apṛcchata)* had asked**

(pṛthak) ***individually and separately*** *(naḥ)* ***all of us*** *(iti)* ***like this***

:

(vatsāḥ) ***" Hey my most beloved ones !*** *(kam)* ***Whom*** *(vṛṇīta)* ***are you going to accept*** *(varam)* ***as your husband?"***

Stanza 13

sa viditvātmajānāṁ no
bhāvaṁ santāna-bhāvanaḥ
trayodaśādadāt tāsāṁ
yās te śīlam anuvratāḥ

(viditvā) ***Having understood*** *(bhāvam)* ***the inclination of*** *(ātma-jānām)* ***his daughters,*** *(naḥ)* ***as we are,*** *(santāna bhāvanaḥ saḥ)* ***my father who is so kind towards his children,*** *(adadāt)* ***gave unto you*** *(trayodaśa)* ***those thirteen*** *(yāḥ)* ***of us*** *(tāsām te)* ***who had the inclination in them*** *(anuvratāḥ)* ***to follow faithfully your*** *(śīlam)* ***character.***

Stanza 14

atha me kuru kalyāṇa
kāmaṁ kañja-vilocana
ārtopasarpaṇaṁ bhūmann
amoghaṁ hi mahīyasi

(atha) ***Therefore,*** *(kalyāṇa)* ***hey the one who has a heart of benevolence !*** *(kañja-vilocana)* ***The one who has the eyes equivalent to that of the red lotus flower petals !*** *(kuru)* ***Please fulfil*** *(me kāmam)* ***my desires.*** *(bhūman)* ***Hey the great personality !*** *(ārta upasarpaṇam)* ***When innocent people approach*** *(mahīyasi)* ***the great personalities,*** *(amogham hi)* ***the such very approach leads to the fructification of their desires.***

3. SAINT KASHYAP'S APPRECIATION OF HIS WIFE AND HIS REQUEST TO HER TO ADHERE TO TIMING FOR THE FULFILMENT OF SEXUAL DESIRES.

(Chapter 14, Volume 3)
Stanzas 15 to 21

Stanza 15

iti tāṁ vīra mārīcaḥ
kṛpaṇāṁ bahu-bhāṣiṇīm
pratyāhānunayan vācā
pravṛddhānaṅga-kaśmalām

(śrī-śukaḥ uvāca) Shri Sukha said to Vidura:

(vīra) Hey Vidura, the one with the greatest mental valour ! (mārīcaḥ) Kasyapa saint, (anunayan) while consoling her wife Diti; (bahu-bhāṣiṇīm) who was prompting him through her innumerable pleadings (iti) like this, (pravṛddha anaṅga kaśmalām) and who was so much exalted with sexual desires, (kṛpaṇām) and who was so pitiable in this manner; (tām vācā) through his words (pratyāha) replied thus.

Stanza 16

eṣa te 'haṁ vidhāsyāmi
priyaṁ bhīru yad icchasi
tasyāḥ kāmaṁ na kaḥ kuryāt
siddhis traivargikī yataḥ

Kashyapa saint said to Diti:

(bhīru) Hey the fearful one ! (aham) I shall (priyam) make that wish (vidhāsyāmi) available (te) to you (yat) which (icchasi) you desire (eṣaḥ) now. (kaḥ) Who (na kuryāt) can ignore the compliance of the fulfilment (kāmam) of the desires (tasyāḥ) of the woman (yataḥ) from whom (siddhiḥ) one derives the greatest achievements (traivargikī) in relation

to the righteousness, material comforts, and the fulfilment of own desires ?

Stanza 17

sarvāśramān upādāya
svāśrameṇa kalatravān
vyasanārṇavam atyeti
jala-yānair yathārṇavam

(kalatra-vān) The one who has a wife, (sva āśrameṇa) through his own household life, (upādāya) while carrying out (sarva āśramān) the various types of activities of different walks of life, (atyeti) is able to cross over (vyasana-arṇavam) the ocean of sorrows arising out of this worldly life, (yathā) as the (jala-yānaiḥ) transport vehicles of water carry out through (arṇavam) the ocean.

Stanza 18 to 20

yām āhur ātmano hy ardhaṁ
śreyas-kāmasya mānini
yasyāṁ sva-dhuram adhyasya
pumāṁś carati vijvaraḥ

yām āśrityendriyārātīn
durjayān itarāśramaiḥ
vayaṁ jayema helābhir
dasyūn durga-patir yathā

na vayaṁ prabhavas tāṁ tvām
anukartuṁ gṛheśvari
apy āyuṣā vā kārtsnyena
ye cānye guṇa-gṛdhnavaḥ

(mānini) Hey the respectable one ! (yām) The women-hood is (āhuḥ) being described such that she is the one (ardham) who is bodily sharing the exact half (ātmanaḥ hi) of the body of her own husband (śreyaḥ kāmasya) who carries on all his activities in his life for his fame;

(yasyām) that she is the one on whom (pumān) the husband (adhyasya) entrusts (sva-dhuram) all his responsibilities and (carati) travels around (vijvaraḥ) without any worries;

that such husbands are able to win over (indriya arātīn) all the evil weaknesses of their senses, (durjayān) which is impossible for others to win over (itara āśramaiḥ) who are not leading the household lives,
(vayam) only because of the householders like us (āśritya) totally depend on (yām) such wives;

(yathā) that such husbands (jayema) overcome and win over all these (helābhiḥ) so easily with pleasure (durga-patiḥ) as the owner of the fort (dasyūn) does it against his attackers;

(gṛha-īśvari) hey the owner of the household activities !, (prabhavaḥ na) it is impossible for (vayam) not only persons like me (anukartum) to follow the footsteps (tām tvām) of such a person like you (api vā) even (kārtsnyena) during our entire (āyuṣā) lifetime (anye ye) but also for anyone else (guṇa-gṛdhnavaḥ ca na) who are of sterling characters.

Stanza 21

athāpi kāmam etaṁ te
prajātyai karavāṇy alam
yathā māṁ nātivocanti
muhūrtaṁ pratipālaya

(alam karavāṇi) I shall very shortly fulfill (te) your (etam kāmam) this desire (prajātyai) of having the progeny (atha api) in whatever manner required. (pratipālaya) However, please wait for a little while (muhūrtam) for some more time to pass, (yathā) in as such a way that (mām) I (na ativocanti) shall not be accused of conducting such an act at this time by well meaning people.

<u>Note</u>: The very knowledgeable Saint Kasyapa was trying to persuade his wife, as much as possible by him, who had

approached him, being her husband, in the place of worship where he was conducting the Yajnas, to satisfy her sexual desires without any thinking about the place and time, at a time when the sun was setting. The explanations of praise about his wife by him to her are an attempt to dissuade her from those thoughts at that particular time. However, his efforts had gone in vain. Having come to realize that his persuasive words had no effect on her, he tries to instill in her the fear of having the sexual intercourse at this time of the day, thinking that these words may instill the desired impact on her. Through the following seven stanzas Saint Kasyapa explains to her the heightened achievements and the deeds of Lord Rudra (Lord Siva) in detail.

4. <u>SAINT KASYAPA REASONING WITH HIS WIFE DITI TO AVOID SEXUAL DESIRES SEXUAL DESIRES AT DUSK TIME</u>

(Chapter 13, Volume 3)
Stanzas 22 to 28

Stanza 22

eṣā ghoratamā velā
ghorāṇāṁ ghora-darśanā
caranti yasyāṁ bhūtāni
bhūteśānucarāṇi ha

(eṣā velā) This particular time, (ghora-tamā) which is very very specific tumultuous turnaround, (ghorāṇām) belongs to the group of embodied diversified appearances of the potencies of Lord Rudra (ghora-darśanā) and as such can be visualized by any wise person for its very scary things. (yasyām) During this time of the day and just before the night, that is during the sunset period, (bhūtāni) the greatest group of (bhūta-īśa anucarāṇi) ghostly personalities of Lord Rudra, of which He is the Head,
(caranti ha) go around freely indeed.

Stanza 23

etasyāṁ sādhvi sandhyāyāṁ
bhagavān bhūta-bhāvanaḥ
parīto bhūta-parṣadbhir
vṛṣeṇāṭati bhūtarāṭ

(sādhvi) Hey the most chaste one ! (etasyām sandhyāyām) At this particular period of time which is in between the day and night, (bhūta-rāṭ) Lord Rudra the embodiment of all the elements,
(bhagavān) the one who is the repository of all the knowledge and qualities, (bhūta-bhāvanaḥ) the one who is the controller and well wisher of all the elements, (bhūta-parṣadbhiḥ) in the company of all his potencies (parītaḥ) around Him, (aṭati) travels around (vṛṣeṇa) sitting on the back of His bull.

Stanza 24

śmaśāna-cakrānila-dhūli-dhūmra-
vikīrṇa-vidyota-jaṭā-kalāpaḥ
bhasmāvaguṇṭhāmala-rukma-deho
devas tribhiḥ paśyati devaras te

(devaḥ) Shri Rudra, (devaraḥ) who is the brother (te) of your husband, (paśyati) is looking around all the places during this time (tribhiḥ) with all his three eyes;

(śmaśāna cakra-anila dhūli dhūmra vikīrṇa-vidyota jaṭā-kalāpaḥ) that Shri Rudra whose unwieldy bunches of matted hair from his head flow around wildly shining in reddish colour because of the smoky dust which got smeared into His head due to the whirl wind of powerful air from the burning crematorium where He had been present;

(bhasma avaguṇṭha amala rukma dehaḥ) that Shri Rudra whose sacred golden coloured body had been superimposed with the ashes from the burning crematorium.

<u>Note</u>: Since Lord Rudra is the husband of Sati, who is the sister of Diti, Saint Kasyapa says that Lord Rudra is in the position of a brother of his.

Stanza 25

na yasya loke sva-janaḥ paro vā
nātyādṛto nota kaścid vigarhyaḥ
vayaṁ vratair yac-caraṇāpaviddhām
āśāsmahe 'jāṁ bata bhukta-bhogām

(yasya) For that Lord Rudra (na) there is nothing or no one (sva-janaḥ) as His own people (paraḥ vā) and yet there is no one who is considered separate from Him (loke) in the world .

(kaścit) There is (na) no one (ati ādṛtaḥ) who is considered more favourable by Him. (uta na) Neither there is anyone (vigarhyaḥ) who is condemned from His point of view.

(ajām) The whole presence of Maya Shakti is the one (yat caraṇa apaviddhām) which has been kicked away by Him in total rejection through His feet and;

(bata vayam) Oh ! what a pity! (āśāsmahe) we the humans, acquire (ajām) the various offshoots of that Maya Shakti which have been rejected by Him, (bhukta-bhogām) for our enjoyment because He grants us the benediction (vrataiḥ) due to our observing the prescribed disciplines.

Stanza 26

yasyānavadyācaritaṁ manīṣiṇo
gṛṇanty avidyā-paṭalaṁ bibhitsavaḥ
nirasta-sāmyātiśayo 'pi yat svayaṁ
piśāca-caryām acarad gatiḥ satām

(manīṣiṇaḥ) The knowledgeable persons, (bibhitsavaḥ) who desire to dismantle themselves off (avidyā paṭalam) from the garb known as ignorance, (gṛṇanti) always observe and follow

(anavadya ācaritam) the prescribed faultless ways of paying obeisances (yasya) to Lord Rudra.

(yat) That is because, (satām gatiḥ) that Lord Rudra, who can be attained by such knowledgeable persons, (nirasta sāmya atiśayaḥ api) though do not have any one equal to Himself or anyone who is one up above Him, (svayam) on His own volition, (acarat) has accorded (piśāca caryām) due credence to the recognition of demiGods having far distant divinities.

Note: Since Lord Rudra is so compassionate enough to recognize and give salvation even to demiGods or popularly known as ghosts, who/which are having far distant divinities, what to talk of His benevolence towards all His devotees !

Stanza 27

hasanti yasyācaritaṁ hi durbhagāḥ
svātman-ratasyāviduṣaḥ samīhitam
yair vastra-mālyābharaṇānulepanaiḥ
śva-bhojanaṁ svātmatayopalālitam

(yaiḥ) But there are people (aviduṣaḥ) who are very ignorant about Him, (hasanti) belittle and mock at Him (yasya ācaritam) the way He goes about in His prescribed methods, (samīhitam) who is otherwise so kind hearted (sva-ātman ratasya) and remains as ever lasting bliss as such in His own self assumed position.

(durbhagāḥ hi) These are such people who are devoid of any ominous opportunities.

(śva-bhojanam) They assume that this body, which is in fact only the material being for the food to the dogs, (sva-ātmatayā) is the real soul (vastra mālya ābharaṇa anu lepanaiḥ) and decorate it with clothes, garland of flowers, jewelleries, and apply on it colourful marks (upalālitam) and exhibit them with so much affection and love towards the body.

Stanza 28

brahmādayo yat-kṛta-setu-pālā
yat-kāraṇaṁ viśvam idaṁ ca māyā
ājñā-karī tasya piśāca-caryā
aho vibhūmnaś caritaṁ viḍambanam

(caritam) It is the prescribed tradition (viḍambanam) to follow and observe the (piśāca caryā) established methods of obeisance to such Ganas (tasya vibhūmnaḥ) of that great Lord Rudra. (aho) This is really wonderful.

(brahma-ādayaḥ) Even all the Devas starting from Lord Brahma
(yat kṛta setu pālāḥ) follow this righteous methods as prescribed by Him. (idam viśvam) This universe (yat kāraṇam) is because of the cause factor which is Him. (māyā ca) Even the embodiment of all the Powers, known as Goddess Shakti, (ājñā-karī) strictly comply the instructions handed out by Him.

5. SAINT KASYAPA CONCEDING TO THE REQUEST OF THE INSISTENT DITI

(Chapter 13, Volume 3)
Stanzas 29 to 32

Stanza 29

maitreya uvāca
saivaṁ saṁvidite bhartrā
manmathonmathitendriyā
jagrāha vāso brahmarṣer
vṛṣalīva gata-trapā

(maitreya uvāca) Maitreya Maharishi said to Vidura:

(saṁvidite) Despite being notified (evam) accordingly so informatively and vividly to Diti (bhartrā) by her husband Saint Kasyapa, (manmatha unmathita indriyā) having so much subjugated herself to her senses of sexual desires, (gata-trapā) shamelessly, (vṛṣalī iva) as if she is a prostitute girl, (sā) she (jagrāha) moved ahead and caught hold (vāsaḥ) of the clothes worn (brahma-ṛṣeḥ) by that greatest Saint.

Stanza 30

sa viditvātha bhāryāyās
taṁ nirbandhaṁ vikarmaṇi
natvā diṣṭāya rahasi
tayāthopaviveśa ha

(atha) At that time, (saḥ) that Saint Kasyapa, (viditvā) having understood (tam nirbandham) the steadfast compulsions of his wife (vikarmaṇi) to undertake the forbidden deed, (natvā) bowed before (diṣṭāya) the consequences of the fate, because of such compulsory deed, and thereafter, (atha ha) oh what a wonder !, (tayā) accompanied her (upaviveśa)   and entered into a secluded place (rahasi) where no one was present.

Stanza 31

athopaspṛśya salilaṁ
prāṇān āyamya vāg-yataḥ
dhyāyañ jajāpa virajaṁ
brahma jyotiḥ sanātanam

(atha) Thereafter, (salilam upaspṛśya) upon undertaking bath and performing the rituals with water, (prāṇān āyamya) and upon doing the inhalation and exhalation of breathing exercises,
(vāk-yataḥ) observing strict silence, (virajam) liberating himself from the qualities of Rajas, (dhyāyan) meditating upon (jyotiḥ) the Chetana (the source of life or effulgence), (jajāpa) recited

***(sanātanam)* the ever permanent *(brahma)* Vedic mantra know as Gayatri hymns.**

Stanza 32

ditis tu vrīḍitā tena
karmāvadyena bhārata
upasaṅgamya viprarṣim
adho-mukhy abhyabhāṣata

***(bhārata)* Hey the most respectable in the Bharata dynasty ! *(ditiḥ tu)* As to His wife Diti, *(vrīḍitā)* who became so much ashamed *(tena karma avadyena)* because of her condemnable deed, *(upasaṅgamya)* went near to *(vipra-ṛṣim)* the great saint Kasyapa, *(abhyabhāṣata)* and said to him politely *(adhaḥ-mukhī)* holding her face hanging down in shame.**

6. <u>THE REPENTANCE OF DITI AND HER TRIBUTES TO LORD SHIVA</u>

(Chapter 14, Volume 3)
Stanzas 33 to 36

Stanza 33

ditir uvāca
ma me garbham imaṁ brahman
bhūtānām ṛṣabho 'vadhīt
rudraḥ patir hi bhūtānāṁ
yasyākaravam aṁhasam

***(ditir uvāca)* Diti said to Saint Kasyapa:**

***(brahman)* Hey the great Saint ! *(ṛṣabhaḥ)* The controller and owner of *(bhūtānām)* all the living entities, Lord Rudra, *(mā vadhīt)* should not destroy *(me)* my *(imam garbham)* this pregnancy. *(akaravam)* I have done *(aṁhasam)* this offence *(yasya)* towards Him *(rudraḥ)* and that Rudra Deva *(patiḥ hi)* is certainly the incharge of *(bhūtānām)* all the living entities.**

Stanza 34

namo rudrāya mahate
devāyogrāya mīḍhuṣe
śivāya nyasta-daṇḍāya
dhṛta-daṇḍāya manyave

I bow before that Lord Rudra, (** *rudrāya* **) who is known to mitigate the sorrows, (** *ugrāya* **) who is powerful in all respects,
(** *mīḍhuṣe* **) who showers all the prosperities (to such of His devotees who worship Him with the aim of getting material benefits) , (** *śivāya* **) and who ensures good things to his selfless devotees (to such of His devotees who worship Him with no aim of material benefits except His benevolence).
(** *nyasta-daṇḍāya* **) He never foists punishment upon anyone,
(** *dhṛta-daṇḍāya* **) but ensures that the sinners are punished for their wrong deeds.
(** *manyave* **) He is such a powerful deity Who ensures the dissolution very vehemently. (** *mahate devāya* **) To such Mahadeva, (** *namaḥ* **) I heartily prostate.

Note: One of the meanings for the word Rudra is derived from the word itself. That is "rut" meaning thereby sorrows/difficulties and "dravayati" meaning thereby mitigation inasmuch as like melting them. Hence the word Rudra.

Stanza 35

sa naḥ prasīdatāṁ bhāmo
bhagavān urv-anugrahaḥ
vyādhasyāpy anukampyānāṁ
strīṇāṁ devaḥ satī-patiḥ

(** *naḥ bhāmaḥ* **) The husband of my sister (** *bhagavān* **) Who is endowed with all the knowledge and prosperities,
(** *uru anugrahaḥ* **) who is the blessed of the blessed, (** *satī-patiḥ* **) and who is the husband of Sati, (** *saḥ devaḥ* **) that Lord Rudra,

(prasīdatām) shower His blessings on the womenfolk, (strīṇām) as if such womenfolk (anukampyānām) deserve the mercy
(vyādhasya api) even of the hunters.

Stanza 36

maitreya uvāca
sva-sargasyāśiṣaṁ lokyām
āśāsānāṁ pravepatīm
nivṛtta-sandhyā-niyamo
bhāryām āha prajāpatiḥ

(maitreya uvāca) Maitreya Maharishi said to Vidura:

(prajāpatiḥ) Saint Kasyapa, (nivṛtta sandhyā-niyamaḥ) who had just finished the prescribed prayers due to be done in the evening time, (āha) said (bhāryām) to his wife, (āśāsānām) who was standing before him (pravepatīm) trembling with fear (from Lord Rudra) (āśiṣam) seeking the appropriate placement (sva-sargasya) for her progeny (lokyām) in this and the other worlds.

7. <u>THE ERADICATION OF THE WORRIES OF DITI BY KASYAPA SAINT AND HIS PREDICTION ABOUT DITI'S TWO SONS (HIRANYAKSHA AND HIRANYAKASIPU) AND ALSO ONE OF THE GRANDSONS, PRAHLADA, WHO WOULD BRING FAME.</u>

(Chapter 14, Volume 3)
Stanzas 37 to 50

Stanza 37 and 38

kaśyapa uvāca
aprāyatyād ātmanas te
doṣān mauhūrtikād uta
man-nideśāticāreṇa
devānāṁ cātihelanāt

bhaviṣyatas tavābhadrāv
abhadre jāṭharādhamau
lokān sa-pālāṁs trīṁś caṇḍi
muhur ākrandayiṣyataḥ

(kaśyapa uvāca) ***Saint Kasyapa said to Diti:***

(abhadre) ***Hey the ignorant one !*** *(caṇḍi)* ***Hey the indisciplined one !*** *(te ātmanaḥ)* ***Because of your mind*** *(aprāyatyāt)* ***being dirty,*** *(uta)* ***and apart from that*** *(doṣāt)* ***because of your fault*** *(mauhūrtikāt)* ***in recognising the time,*** *(mat nideśa aticāreṇa)* ***and again because of your ignoring and overstepping my instructions,*** *(ca atihelanāt)* ***and again because of your showing total disrespect*** *(devānām)* ***to the demiGods of Lord Rudra,*** *(tava)* ***you*** *(bhaviṣyataḥ)* ***shall give birth to*** *(jāṭhara-adhamau)* ***two children who shall be looked upon*** *(abhadrau)* ***contemptuously and who shall be bereft of intelligence.*** *(muhuḥ)* ***Repeatedly*** *(ākran-dayiṣyataḥ)* ***these two shall make cry*** *(trīn lokān)* ***the three worlds,*** *(sa-pālān)* ***which do have the caretakers as per the natural order of the divine.***

Stanza 39 and 40

prāṇināṁ hanyamānānāṁ
dīnānām akṛtāgasām
strīṇāṁ nigṛhyamāṇānāṁ
kopiteṣu mahātmasu

tadā viśveśvaraḥ kruddho
bhagavān loka-bhāvanaḥ
haniṣyaty avatīryāsau
yathādrīn śataparva-dhṛk

(dīnānām) ***As the innocent*** *(prāṇinām)* ***life forms,*** *(akṛta-āgasām)* ***who have not done any wrong deeds,*** *(hanyamānānām)* ***shall be getting mercilessly killed (by these two sons of yours),*** *(strīṇām)* ***as the womenfolks*** *(nigṛhyamāṇānām)* ***shall be kept captive by them,*** *(tadā)* ***and at that time when*** *(mahātmasu)*

the knowledgeable persons (kopiteṣu) get terribly angry because of their such deeds, (loka-bhāvanaḥ) the controller of these worlds
(viśva-īśvaraḥ) and the supreme commander of the Universe, (bhagavān) Shriman Narayana, (kruddhaḥ) will get very angry.
(asau) He (avatīrya) then shall manifest here, (haniṣyati) and annihilate them (śata-parva-dhṛk) as Lord Indra holding his vajrayudha (adrīn yathā) does with the mountains .

Stanza 41

ditir uvāca
vadhaṁ bhagavatā sākṣāt
sunābhodāra-bāhunā
āśāse putrayor mahyaṁ
mā kruddhād brāhmaṇād vibho

(ditir uvāca) Diti said to Saint Kasyapa:

(āśāse) I shall be too pleased and wish (vadham) the death (mahyam) of my (putrayoḥ) two sons to happen directly through (bhagavatā) of Sriman Narayana, (sunābha udāra bāhunā) whose arms get piously magnified because of his holding in His hands the Sudarsana Chakra (sākṣāt) and who is the sole witness and the source of all life forms. (vibho) Hey the great Saint ! (mā) The death of my children should not happen
(kruddhāt) through the angry (brāhmaṇāt) Brahmins.

Stanza 42

na brahma-daṇḍa-dagdhasya
na bhūta-bhayadasya ca
nārakāś cānugṛhṇanti
yāṁ yāṁ yonim asau gataḥ

(brahma-daṇḍa dagdhasya) Those who get burnt through the curse of the Brahmins, (bhūta-bhaya-dasya ca) and also those who induce terror to the living beings (na anugṛhṇanti) do not

get any blessings (** nārakāḥ ca **) even from the persons who are in hell.
(** yām yām **) Irrespective of how many number of births (** asau **) such persons take (** yonim **) through different pregnancies,
(** na **) they do not (** gataḥ **) get any relief as such because of the above two factors.

Stanza 43 and 44

kaśyapa uvāca
kṛta-śokānutāpena
sadyaḥ pratyavamarśanāt
bhagavaty uru-mānāc ca
bhave mayy api cādarāt

putrasyaiva tu putrāṇāṁ
bhavitaikaḥ satāṁ mataḥ
gāsyanti yad-yaśaḥ śuddhaṁ
bhagavad-yaśasā samam

(** kaśyapa uvāca**) Saint Kasyapa said to Diti:

(** kṛta-śoka anutāpena **) Because of your repentance on account of your having done the condemnable deed , (** sadyaḥ **) and because you are instantly (** pratyavamarśanāt **) getting into analytical thinking about the fallout of your bad deeds,
(** uru mānāt **) and because you do have the sincere respect (** bhagavati **) towards Shri Hari (Lord Vishnu) (** bhave ca **) and Shri Hara (Lord Siva),
(** ādarāt ca **) and because you have due respect (** mayi api **) towards me as well, (** ekaḥ **) one (** putrāṇām tu **) of the sons amongst
(** putrasya eva **) one of your son's sons (the son of Hiranyakashipu, Prahlada) (** bhavitā **) shall become
(** satām mataḥ **) very acknowledged by great men for his good deeds. (** śuddham **) His most pious (** yat yaśasā **) glories and fame
(** gāsyanti **) shall be sung and praised (** bhagavat yaśaḥ samam **) in equal terms and along with that of Sriman Narayana.

Stanza 45

yogair hemeva durvarṇaṁ
bhāvayiṣyanti sādhavaḥ
nirvairādibhir ātmānaṁ
yac-chīlam anuvartitum

(sādhavaḥ) All the great knowledgeable persons, (anuvartitum) in order to emulate and follow (yat śīlam) the clean character belonging to Prahlada, shall cleanse (ātmānam) their hearts to such an extent as to give the due shining to them (yogaiḥ) as if one undertakes the processes of (iva) the work of purifying
(hema) the gold (durvarṇam) which had lost its shine.
(bhāvayiṣyanti) They shall cleanse their hearts and shall become very pure in their thoughts and actions
(nirvaira-ādibhiḥ) by giving up all their egos, competitive spirit etc. (by constantly remembering Prahlada and through him Sriman Narayana).

Stanza 46

yat-prasādād idaṁ viśvaṁ
prasīdati yad-ātmakam
sa sva-dṛg bhagavān yasya
toṣyate 'nanyayā dṛśā

(bhagavān) That Sriman Narayana, (saḥ sva-dṛk) who is the sole witness in the form of the inner consciousness, (prasīdati) and because of Whose blessings (idam viśvam) this whole universe,
(yat ātmakam) which again is nothing other than Him,
(yat prasādāt) bestows His own radiation of blessings,
(toṣyate) get extremely pleased (dṛśā) towards anyone who visualizes (yasya) your would be grandson (Prahlada)
(ananyayā) with single minded attention.

Stanza 47

sa vai mahā-bhāgavato mahātmā

mahānubhāvo mahatāṁ mahiṣṭhaḥ
pravṛddha-bhaktyā hy anubhāvitāśaye
niveśya vaikuṇṭham imaṁ vihāsyati

***(saḥ vai)* That Prahlada, *(mahā-bhāgavataḥ)* who would be the greatest of all the devotees, *(mahā-ātmā)* and who would be having the purest of the pure heart, *(mahā-anubhāvaḥ)* and who would be radiating sparkling brightness, *(mahiṣṭhaḥ)* and who would be the greatest *(mahatām)* among all the great men,**
***(pravṛddha bhaktyā hi)* in the course of time progressively due to his extreme devotion, *(niveśya)* will be able to place firmly *(anubhāvita āśaye)* within his purest heart *(vaikuṇṭham)* Sriman Narayana *(vihāsyati)* and thereafter discard the pride *(imam)* about his worldly human body.**

Stanza 48

alampaṭaḥ śīla-dharo guṇākaro
hṛṣṭaḥ pararddhyā vyathito duḥkhiteṣu
abhūta-śatrur jagataḥ śoka-hartā
naidāghikaṁ tāpam ivoḍurājaḥ

***(alampaṭaḥ)* That Prahlada would become the one who would be very inquisitive towards the highest spiritual achievement and would be the embodiment of all the virtues, *(śīla-dharaḥ)* would be of sterling character, *(guṇa-ākaraḥ)* would possess all the good qualities, *(hṛṣṭaḥ)* would be very happy *(para-ṛddhyā)* when he sees others in happy situation, *(vyathitaḥ)* would himself be unhappy and distressed *(duḥkhiteṣu)* when he sees unhappiness in others, *(abhūta-śatruḥ)* would win over all the enemies and would have no enmity towards anyone, and would be the one *(śoka-hartā)* who would mitigate the miseries *(jagataḥ)* of the world *(naidāghikam)* in such a way by treating the summer *(tāpam)* heat of the sun *(iva)* as if it is the coolness *(uḍu-rājaḥ)* of the moon.**

Stanza 49

antar bahiś cāmalam abja-netraṁ
sva-pūruṣecchānugṛhīta-rūpam
pautras tava śrī-lalanā-lalāmaṁ
draṣṭā sphurat-kuṇḍala-maṇḍitānanam

***(tava pautraḥ)* Your grandson *(draṣṭā)* would be able to visualize**
***(antaḥ)* both from within *(bahiḥ ca)* and also from outside that**
***(abja-netram)* Sriman Narayana Whose eyes are equal to that of the lotus petals *(amalam)* and also Who is the pure consciousness, *(sva-pūruṣa icchā-anugṛhīta-rūpam)* Who assumes various forms and shapes again and again just for the fulfilment of the wishes of His devotees, *(śrī-lalanā lalāmam)* Who Himself is the decoration for the beautiful Shri Bhagavati,**
***(sphurat-kuṇḍala maṇḍita ānanam)* Whose face is like the lotus flower radiating the brightness splendidly from His ear ornaments.**

Stanza 50

maitreya uvāca
śrutvā bhāgavataṁ pautram
amodata ditir bhṛśam
putrayoś ca vadhaṁ kṛṣṇād
viditvāsīn mahā-manāḥ

***(maitreya uvāca)* Maitreya Maharishi said:**

***(ditiḥ)* Diti, the wife of Kasyapa Saint, *(amodata)* became extremely happy *(śrutvā bhṛśam)* upon hearing these great words *(pautram)* about his would be grandson *(bhāgavatam)* who would be one of the greatest devotees of the Lord. Simultaneously,**
***(mahā-manāḥ)* her heart filled with so much happiness when *(viditvā)* she came to know that *(vadham)* the death *(putrayoḥ)* of her two sons *(āsīt ca)* would happen only at the hands *(kṛṣṇāt)* of Shri Maha Vishnu.**

This concludes the fourteenth chapter of Volume 3.

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Hari Om

PREFACE TO CHAPTER 15

Through this chapter Maitreya Maharishi is explaining to Vidura as to the incidence of the handing out of the curse by Sanaka Saints to Jaya and Vijaya, the doorkeepers of the Vaikunta of Sriman Narayana. He explains this to Vidura descriptively as explained by Lord Brahma in response to questions put to him by the Devas.

Jaya and Vijaya are the same persons who take birth as Hiranyaksha and Hiranyakasipu, who are conceived by Diti through Saint Kasyapa, about which detailed descriptions have been given in the previous chapter 14.

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1. ***THE IMPACT OF DITI'S PREGNANCY IN ALL THE WORLDS AND THE FEAR OF THE DEMIGODS.***

2. ***THE PRAYERS OF THE DEMIGODS TO LORD BRAHMA TO SAVE THE WORLDS FROM DARKNESS.***
3. ***LORD BRAHMA EXPLAINING TO THE DEMIGODS THE INCIDENCE FACED BY SANAKA SAINTS WHICH HAD DIRECT LINK TO THE BIRTH OF BOTH HIRANYAKSHA AND HIRANYAKASIPU.***

4. ***THE DETAILED DESCRIPTION OF THE VISION OF THE BHAGWAN SANAKA SAINTS HAD BEFORE THEM IN VAIKUNTHA.***

5. ***THE EXPERIENCE OF THE SANAKA SAINTS WHEN THEY SAW BEFORE THEM THE VAIKUNTHA NATHA AND THEIR PRAYERS.***

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1. THE IMPACT OF DITI'S PREGNANCY IN ALL THE WORLDS AND THE FEAR OF THE DEMIGODS

(Chapter 15, Volume 3)
Stanzas 1 to 3

Stanza 1

maitreya uvāca
prājāpatyaṁ tu tat tejaḥ
para-tejo-hanaṁ ditiḥ
dadhāra varṣāṇi śataṁ
śaṅkamānā surārdanāt

(maitreya uvāca) **Saint Maitreya said to Vidura**

(ditiḥ tu) As to Diti, the wife of Saint Kasyapa, (dadhāra) she held into her pregnancy (śatam varṣāṇi) for one hundred years the impregnation (tat tejaḥ) of the seeds of semen (prājāpatyam) of her husband Kasyapa, (para-tejo-hanaṁ) which were capable of destroying any and all other powerful matters coming into contact with them. All along this long period, (śaṅkamānā) she always had the doubts (sura-ardanāt) and fears about the outcome of her pregnancy in the ensuing resultant troubles to the Devas.

Stanza 2

loke tena hatāloke
loka-pālā hataujasaḥ
nyavedayan viśva-srje
dhvānta-vyatikaraṁ diśām

***(tena)* Due to the profound powers of Diti's pregnancy, *(loke)* when all the worlds *(hatāloke)* lost their natural brightness, thereby making *(loka-pālāḥ)* all the demiGods *(hata-ojasaḥ)* who became incapable of undertaking their prescribed duties,**
***(diśām)* those demiGods of all the directions *(nyavedayan)* approached and presented *(viśva-srje)* to Lord Brahma *(dhvānta-vyatikaram)* the descriptions about the spreading of the fierce darkness all around.**

Stanza 3

devā ūcuḥ
tama etad vibho vettha
saṁvignā yad vayaṁ bhṛśam
na hy avyaktaṁ bhagavataḥ
kālenāspṛṣṭa-vartmanaḥ

***(devā ūcuḥ)* The demiGods said to Lord Brahma**

***(vibho)* Hey Bhraman ! *(vettha)* Do you recognize *(etat tamaḥ)* this darkness ? *(vayam bhṛśam)* We are all greatly *(saṁvignāḥ)* anxious and fearful *(yat)* because of this ! *(na hi)* There is nothing *(avyaktam)* that cannot be perceived by you *(bhagavataḥ)* as you are very capable of understanding *(aspṛṣṭa vartmanaḥ)* even about things which are beyond the influence and which are not touched upon *(kālena)* by the time factor !**

<u>Note:</u> Through the following two stanzas, the demiGods pay their obeisance to Lord Brahma praising Him about His capacity to assume control over everything.

2. THE PRAYERS OF THE DEMIGODS TO LORD BRAHMA TO SAVE THE WORLDS FROM DARKNESS.

(Chapter 15, Volume 3)
Stanzas 4 to 11

Stanza 4

deva-deva jagad-dhātar
lokanātha-śikhāmaṇe
pareṣām apareṣāṁ tvaṁ
bhūtānām asi bhāva-vit

(deva-deva) Hey the Supreme God of all the Gods ! (jagat-dhātaḥ) Hey the controller of the worlds ! (lokanātha-śikhāmaṇe) Hey the Supreme Jewel Head of all the demiGods ! (tvam) You (asi) are (bhāva-vit) capable of understanding the innermost intentions (pareṣām) of all the intelligent (bhūtānām) life forms (apareṣām) as well as the ones which are ordinary by themselves.

Stanza 5

namo vijñāna-vīryāya
māyayedam upeyuṣe
gṛhīta-guṇa-bhedāya
namaste vyakta-yonaye

(te namaḥ) We prostrate before You, (vijñāna-vīryāya) Who is the assimilation of all the powers of knowledge, (upeyuṣe) Who has assumed (idam) this form (māyayā) according to His own wish,
(gṛhīta guṇa-bhedāya) Who has inherited the qualities of Rajas characteristic, (vyakta yonaye) and Who is the cause factor for this visible universe.

Stanza 6 and 7

ye tvānanyena bhāvena
bhāvayanty ātma-bhāvanam
ātmani prota-bhuvanaṁ

paraṁ sad-asad-ātmakam

teṣāṁ supakva-yogānāṁ
jita-śvāsendriyātmanām
labdha-yuṣmat-prasādānāṁ
na kutaścit parābhavaḥ

(na parābhavaḥ) There can be absolutely no defeat or failure (teṣām) for such persons (kutaścit) at any place and at any time at all, (ye) who (bhāvena) with their total devotion unto You (ananyena) and without expecting any benefit out of such devotion, (bhāvayanti) meditate and pray (tvā) unto You,
(su-pakva-yogānām) and who are matured enough sufficiently through the method of devotion, (jita śvāsa indriya ātmanām) and who have achieved the control of their breathing of life of air (Prana Vayu), sense organs and mind,
(labdha yuṣmat prasādānām) and most of all are the beneficiaries of your blessings;

(ātma-bhāvanam) as You are the one Who procreate all the life forms, (ātmani) and You are the one (prota bhuvanam) who imbibe unto You consistently and incessantly all the universe, (sat asat ātmakam) and You are the one Who is responsible as the cause and effect factor, (param) and You are the one Who is beyond everything despite being within all of these.

Stanza 8

yasya vācā prajāḥ sarvā
gāvas tantyeva yantritāḥ
haranti balim āyattās
tasmai mukhyāya te namaḥ

(te namaḥ) We pay our respectful obeisances (mukhyāya) unto the controller (tasmai) like You, (yantritāḥ) the One who controls (sarvāḥ prajāḥ) all the life forms (yasya) just through

***(vācā)* His words *(āyattāḥ)* and keep them in their tender hooks *(haranti)* and ensure their *(balim)* total compliance, *(gāvaḥ iva)* as if controlling the bull *(tantyā)* with the rope tied through its nose.**

Stanza 9

sa tvaṁ vidhatsva śaṁ bhūmaṁs
tamasā lupta-karmaṇām
adabhra-dayayā dṛṣṭyā
āpannān arhasīkṣitum

***(bhūman)* Hey the One who is the inner conscious self of all the life forms ! *(saḥ tvam)* Being as such the One within all the life forms, *(śam vidhatsva)* please ensure the wellbeing of the people who are leading the life as prescribed by the Vedas and who are now affected adversely *(tamasā)* by the spreading of total darkness *(lupta karmaṇām)* preventing them from performing such of their prescribed Vedic duties. *(arhasi)* We humbly desire**
***(adabhra dayayā)* to have your compassionate *(dṛṣṭyā)* glance *(īkṣitum)* and your looking at us accordingly *(āpannān)* as we are now trapped in this dangerous situation.**

Stanza 10

eṣa deva diter garbha
ojaḥ kāśyapam arpitam
diśas timirayan sarvā
vardhate 'gnir ivaidhasi

***(deva)* Hey Lord Brahma ! *(eṣaḥ garbhaḥ)* This pregnancy of Diti, *(arpitam)* initiated due to the impregnation *(ojaḥ)* of the seeds of semen *(kāśyapam)* of Kasyapa Saint *(diteḥ)* into her, started *(vardhate)* growing tremendously engulfing *(sarvāḥ diśaḥ)* all the directions *(timirayan)* into complete darkness *(agniḥ iva)* as if the wildfire spreads *(edhasi)* into the woods.**

Stanza 11

maitreya uvāca
sa prahasya mahā-bāho
bhagavān śabda-gocaraḥ
pratyācaṣṭātma-bhūr devān
prīṇan rucirayā girā

(maitreya uvāca) Saint Maitreya said to Vidura

(mahā-bāho) Hey Vidura ! (saḥ ātma-bhūḥ) That Lord Brahma, (bhagavān) Who is the repository of all the prosperities, (śabda-gocaraḥ) having realized within Himself the import of the painful words of the demiGods, (prahasya) had a good laugh (pratyācaṣṭa) and replied to (devān) the demiGods (rucirayā) with his sweet (girā) words (prīṇan) by encouraging them to be happy.

3. <u>LORD BRAHMA EXPLAINING TO THE DEMIGODS THE INCIDENCE FACED BY SANAKA SAINTS WHICH HAD DIRECT LINK TO THE BIRTH OF BOTH HIRANYAKSHA AND HIRANYAKASIPU.</u>

(Chapter 15, Volume 3)
Stanzas 12 to 37

Stanza 12

brahmovāca
mānasā me sutā yuṣmat-
pūrvajāḥ sanakādayaḥ
cerur vihāyasā lokān
lokeṣu vigata-spṛhāḥ

(brahmovāca) Lord Brahma said to the demiGods

(sanaka-ādayaḥ) The Sanaka Saints, (me) who are my (sutāḥ) sons (mānasāḥ) and who are born out of my own mind, (yuṣmat pūrva-jāḥ) and who were born much before you all came into being, (vigata-spṛhāḥ) and who had discarded (

lokeṣu) ***all their worldly desires, (*** *vihāyasā)* ***were travelling through the sky (*** *ceruḥ)* ***circling around (*** *lokān)* ***the worlds.***

Stanza 13

ta ekadā bhagavato
vaikuṇṭhasyāmalātmanaḥ
yayur vaikuṇṭha-nilayaṁ
sarva-loka-namaskṛtam

(te ekadā) ***Once they (the Sanaka Saints) (*** *yayuḥ)* ***happened to enter the (*** *vaikuṇṭha-nilayam)* ***place known as Vaikuntha, which is the abode (*** *vaikuṇṭhasya)* ***of Shri Maha Vishnu, (*** *amala-ātmanaḥ)* ***Who is the purest (*** *bhagavataḥ)* ***and the Bhagwan, (*** *sarva-loka namaskṛtam)* ***and such abode which is being worshipped by all the worlds.***

<u>Note</u>: Through the following twelve stanzas detailed descriptions are presented about the Vaikuntha.

Stanza 14

vasanti yatra puruṣāḥ
sarve vaikuṇṭha-mūrtayaḥ
ye 'nimitta-nimittena
dharmeṇārādhayan harim

(yatra) ***In this place Vaikuntha, (*** *sarve)* ***all (*** *puruṣāḥ)* ***the persons***
(vasanti) ***living there (*** *vaikuṇṭha-mūrtayaḥ)* ***are exactly in the form and shape of Shri Mahavishnu. (*** *ye)* ***All of them, (*** *dharmeṇa)* ***by their own volition and with total devotion (*** *animitta nimittena)* ***without any expectation thereof, (*** *ārādhayan)* ***worship continuously and adore (*** *harim)* ***Shri Hari.***

Stanza 15

yatra cādyaḥ pumān āste
bhagavān śabda-gocaraḥ
sattvaṁ viṣṭabhya virajaṁ

svānāṁ no mṛḍayan vṛṣaḥ

***(yatra ca)* It is in this place, *(vṛṣaḥ)* that the Lord of sustenance and righteousness, *(ādyaḥ pumān)* the One who is the very first,**
***(bhagavān)* the One who is the repository of all the prosperities,**
***(śabda-gocaraḥ)* the One who is the embodiment of all the words mentioned in the Vedas, *(viṣṭabhya)* assuming upon Himself**
***(sattvam)* the Satwa characteristic, *(virajam)* without having any trace of Rajas characteristic, *(āste)* is positioned *(mṛḍayan)* providing the source of happiness *(svānām naḥ)* to all of us who are His own.**

Stanza 16

yatra naiḥśreyasaṁ nāma
vanaṁ kāma-dughair drumaiḥ
sarvartu-śrībhir vibhrājat
kaivalyam iva mūrtimat

***(yatra)* It is in this place that one can have the vision *(drumaiḥ)* of the trees *(sarva ṛtu śrībhiḥ)* which carry flowers and fruits in all the seasons, *(kāma-dughaiḥ)* and showering very prosperous benefits at all times, *(vibhrājat)* and all of them put together shining so splendidly *(nāma vanam)* in the forest known as**
***(naiḥśreyasam)* Naisreyasam, the one which is very auspicious.**
***(mūrtimat)* This forest looks as if it has assumed a beautiful body *(kaivalyam iva)* so prosperously as one could feel so at a glance of it.**

Stanza 17

vaimānikāḥ sa-lalanāś caritāni yatra
gāyanti lokaśamala-kṣapaṇāni bhartuḥ
antar-jale 'nuvikasan-madhu-mādhavīnāṁ
gandhena khaṇḍita-dhiyo 'py anilaṁ kṣipantaḥ

(yatra) It is in this forest that one can see (vaimānikāḥ) the pilots, the ones who fly the planes parked in the Vaikuntha, surrounded (sa-lalanāḥ) by very beautiful womenfolk;

(khaṇḍita dhiyaḥ api) and despite having the great mental distraction (gandhena) due to the fragrance (anuvikasat madhu mādhavīnām) continuously coming out of the blossomed Vasanthi flowers, which always have the droplets of honey in them (antaḥ-jale) which have sprouted from inside the water bodies;

(kṣipantaḥ) and the pilots ignoring such fragrance and not influenced by (anilam) such fragrant air in the atmosphere;

(gāyanti) praise and sing (caritāni) the glories only (bhartuḥ) of that Bhagwan, (lokaśamala-kṣapaṇāni) who is responsible for the removal of all the dirts/miseries in the universe.

Stanza 18

pārāvatānyabhṛta-sārasa-cakravāka-
dātyūha-haṁsa-śuka-tittiri-barhiṇāṁ yaḥ
kolāhalo viramate 'cira-mātram uccair
bhṛṅgādhipe hari-kathām iva gāyamāne

It is in this forest that one can see the chirping and the singing of (pārāvatā) birds like pigeons, (nyabhṛta) cuckoos, (sārasa) hans birds and cranes, (barhiṇām) peacocks, (śuka) parrots,
(tittiri) partridge and birds popularly known as Vezhambal, (cakravāka) Chakravaka, (dātyūha) gallinule, (haṁsa) swan birds, etc. coming to a sudden halt at times when the bees make their sounds while moving from one flower to the other in intervals as if the bees are praising the glories of the Lord and the other birds are listening to them.

Stanza 19

mandāra-kunda-kuravotpala-campakārṇa-
punnāga-nāga-bakulāmbuja-pārijātāḥ
gandhe 'rcite tulasikābharaṇena tasyā
yasmiṁs tapaḥ sumanaso bahu mānayanti

***(yasmin)* It is in this forest that one can see the flowers like *(mandāra)* Mandara, *(kunda)* jasmine, *(kuravot)* Karavaka, Aambal, *(palacampakārṇapunnāga)* Champaka, Alari, Punnaga, Nagakesara, *(nāgabakulāmbujapārijātāḥ)* Bakula, lotus, Parijata etc., *(su-manasaḥ)* and many other flowers *(mānayanti)* bestowing *(bahu)* their immense *(arcite)* respect *(tasyāḥ)* to the Tulasi plant *(tapaḥ)* for its great penance, *(tulasikābharaṇena)* because of Shri Hari Himself wearing the Tulasi garlands which is so endearing to Him, respecting *(gandhe)* the fragrance of the garland of Tulasi leaves.**

Stanza 20

yat saṅkulaṁ hari-padānati-mātra-dṛṣṭair
vaidūrya-mārakata-hema-mayair vimānaiḥ
yeṣāṁ bṛhat-kaṭi-taṭāḥ smita-śobhi-mukhyaḥ
kṛṣṇātmanāṁ na raja ādadhur utsmayādyaiḥ

***(yat)* This Vaikuntha Puri *(hari-pada ānati mātra)* is the one which can be perceived and seen only by oneself surrendering totally and worshipping at the lotus feet of Shri Hari.**

***In this Vaikuntha Puri (vimānaiḥ)* the homes are in the form of flying airplanes *(saṅkulam)* placed themselves in thick rows,
(vaidūrya mārakata hema mayaiḥ) all over decorated with beautiful diamonds, shining with precious stones, and gold.**

***However, (utsmaya-ādyaiḥ)* the playful and melodious ways of talking *(smita śobhi mukhyaḥ)* by the beautiful women in these airplanes, who always radiate their endearing smile on their faces *(bṛhat kaṭi-taṭāḥ)* and have broad hips, *(na ādadhuḥ)* in no way generate *(rajaḥ)* the sensuous desires nor initiate the**

Rajas quality (yeṣām) on those persons occupying these airplane homes, (kṛṣṇa ātmanām) who are only focussed on Shri Hari and nothing else.

Stanza 21

śrī rūpiṇī kvaṇayatī caraṇāravindaṁ
līlāmbujena hari-sadmani mukta-doṣā
saṁlakṣyate sphaṭika-kuḍya upeta-hemni
sammārjatīva yad-anugrahaṇe 'nya-yatnaḥ

It is in this Vaikuntha Puri (saṁlakṣyate) that one can see (śrī) Lakshmi Bhagavati;

(yat-anugrahaṇe) whose blessings (anya yatnaḥ) are very difficult to obtain by all others,

(rūpiṇī) assuming her beautiful form, (mukta-doṣā) discarding any trace of infirmities, (kvaṇayatī) making melodious sounds through her ankle ornaments while walking (caraṇa-aravindam) with her lotus feet, (hari-sadmani) moving around in the pious home of Shri Hari (sphaṭika kuḍye) which has the walls made of glass (upeta hemni) with joints mixed with gold;

(sammārjatī iva) in such a way as if she is the one who is sweeping His home (līlā-ambujena) very playfully with the broom stick made of lotus flowers.

Stanza 22

vāpīṣu vidruma-taṭāsv amalāmṛtāpsu
preṣyānvitā nija-vane tulasībhir īśam
abhyarcatī svalakam unnasam īkṣya vaktram
uccheṣitaṁ bhagavatety amatāṅga yac-chrīḥ

(aṅga) Hey the demiGods ! (yat) It is in this Vaikuntha Puri that one can see (śrīḥ) Lakshmi Bhagavati, (preṣyā-anvitā) while moving around along with her friends (nija-vane) in her own garden (abhyarcatī) with the intention of worshipping (

īśam) the Bhagavan (tulasībhiḥ) with the Tulasi leaves in her hands;

(īkṣya) incidentally sees (vaktram) her face, (su-alakam) adorned with the fragrant and nicely clustered flowing hairs from her head (unnasam) and having dominantly sharp nose, (vāpīṣu) on the natural lake (vidruma taṭāsu) having its borders made of beautiful corals (amala amṛta apsu) and having that much of clear water which can be equated with the pure nectar;

(iti amata) thus concluding (uccheṣitam) that her face has been kissed all over (bhagavatā) by the Bhagwan.

Stanza 23

yan na vrajanty agha-bhido racanānuvādāc
chṛṇvanti ye 'nya-viṣayāḥ kukathā mati-ghnīḥ
yās tu śrutā hata-bhagair nṛbhir ātta-sārās
tāṁs tān kṣipanty aśaraṇeṣu tamaḥsu hanta

(ye śṛṇvanti) Those persons who listen (ku-kathāḥ) to such of the incidences and stories (racanā anuvādāt) not relating to the ones pertaining to Shri Hari describing His pastimes of the creation of the universe etc., (agha-bhidaḥ) which in fact mitigate all the sins;

(anya viṣayāḥ) and to such other bad stories which are the mix of various other mundane matters (mati-ghnīḥ) responsible for the destruction of one's right thinking;

(na vrajanti) shall never reach this place known as (yat) the Vaikuntha.

(śrutāḥ) Listening to (yāḥ tu) such bad stories (hata-bhagaiḥ) by such unlucky (nṛbhiḥ) persons diminishes very fast (ātta sārāḥ) undermining whatever the good deeds (tān tān) such listeners might have done, (kṣipanti) pushing them (tamaḥsu) to the hell of total darkness (aśaraṇeṣu) from which they have no escape or redemption. (hanta) Oh ! What a pity !

Stanza 24

ye 'bhyarthitām api ca no nṛ-gatiṁ prapannā
jñānaṁ ca tattva-viṣayaṁ saha-dharma yatra
nārādhanaṁ bhagavato vitaranty amuṣya
sammohitā vitatayā bata māyayā te

(- tam - ca) Despite (prapannāḥ ca) having taken birth (nṛ-gatim) as human beings, (naḥ api) as all of us (abhyarthitām) would have desired;

(yatra) in which birth (jñānam) one gets opportunities to acquire the real knowledge leading one (tattva-viṣayam) to pursue and achieve the truth appropriately (saha-dharma) and rightly so as per the prescribed norms;

(ye) such humans (na vitaranti) who do not submit themselves to (ārādhanam) the worship of (amuṣya) that Lord of the Vaikuntha, (bhagavataḥ) Shri Bhagwan;

(te) get themselves (sammohitāḥ) clouded and attached to the (vitatayā) all pervading (māyayā) Maya shakti thereby getting trapped into illusions. (bata) Oh ! What a pity !

Stanza 25

yac ca vrajanty animiṣām ṛṣabhānuvṛttyā
dūre yamā hy upari naḥ spṛhaṇīya-śīlāḥ
bhartur mithaḥ suyaśasaḥ kathanānurāga-
vaiklavya-bāṣpa-kalayā pulakī-kṛtāṅgāḥ

(ṛṣabha anuvṛttyā) Because of following the footsteps of Shri Hari, who is the greatest (animiṣām) among all the Devas;

(dūre yamāḥ) and because of such following those who are moving away from the Lord of death (meaning thereby cutting out the circle of birth and death);

(spṛhaṇīya śīlāḥ) and because of their having good and respectful conduct in a natural way;

(kathana anurāga vaiklavya bāṣpa-kalayā) and their tears of joy thus accumulated in their eyes flowing freely because of their intensely getting initiated and involved (mithaḥ) among themselves about the discussions (suyaśasaḥ) relating to the great glories (bhartuḥ) of their Lord Shri Hari ;

(kṛta aṅgāḥ) thereby generating in those devotees the hair raising experience all over their body;

(naḥ hi) such devotees of the Lord, as all of us are, (vrajanti) could reach (yat ca) that Vaikuntha Loka, which is (upari) above all of us.

Stanza 26

tad viśva-gurv-adhikṛtaṁ bhuvanaika-vandyaṁ
divyaṁ vicitra-vibudhāgrya-vimāna-śociḥ
āpuḥ parāṁ mudam apūrvam upetya yoga-
māyā-balena munayas tad atho vikuṇṭham

(tat vikuṇṭham) That Vaikuntha Loka, (viśva-guru adhikṛtam) which is the abode of the universal teacher, Shri Hari;

(bhuvana eka vandyam) and which presents itself as the only single one qualifying for respect and adoration by all the other worlds;

(divyam) and which is the embodiment of all the divinity;

(vicitra vibudha-agrya vimāna śociḥ) and which carries in itself, as an addition to its own beauty, the wonderful types of variously decorated airplanes of the important divine personalities;

(apūrvam) and the one which has no second one for itself as comparison;

(upetya) upon having reached there (munayaḥ) by the Sanaka saints (yoga-māyā balena) purely due to their powers of Yoga powers;

(āpuḥ) could bring about in the Sanaka saints (parām mudam) the extreme happiness and contentment (tat atho) instantly then and there.

Stanza 27

tasminn atītya munayaḥ ṣaḍ asajjamānāḥ
kakṣāḥ samāna-vayasāv atha saptamāyām
devāv acakṣata gṛhīta-gadau parārdhya-
keyūra-kuṇḍala-kirīṭa-viṭaṅka-veṣau

(munayaḥ) Those Sanaka saints, upon crossing over (ṣaṭ kakṣāḥ) the six entry points (tasmin) in that Vaikuntha Loka (atītya) moved forward further (asajja mānāḥ) showing the least interest on the scenes all around, (atha) and thereafter (acakṣata) could spot (saptamāyām) at the seventh door (devau) two demiGods
(samāna vayasau) who were of equal age, (gṛhīta gadau) holding their clubs, (para-ardhya keyūra kuṇḍala kirīṭa viṭaṅka veṣau) wearing shoulder bracelets, ear ornaments, head gear etc. and decorated with various ornaments upon them and dressed up very beautifully.

Stanza 28

matta-dvirepha-vanamālikayā nivītau
vinyastayāsita-catuṣṭaya-bāhu-madhye
vaktraṁ bhruvā kuṭilayā sphuṭa-nirgamābhyāṁ
raktekṣaṇena ca manāg rabhasaṁ dadhānau

Those two demiGods; (vinyastayā) who were adorning upon (asita catuṣṭaya bāhu madhye) their chests, which were located in the middle of their blue coloured four hands, (nivītau) and hanging on their necks (matta dvi-repha vana-mālikayā) the garland of forest flowers upon which were hovering around the intoxicated bees;

who were having the (kuṭilayā) curved (bhruvā) eyebrows;

who were (sphuṭa nirgamābhyām) snorting through their broad nostrils;

(rakta īkṣaṇena) whose eyes were reddish in colour;

(dadhānau ca) and, these apart, were also putting up (vaktram) on their faces (manāg rabhasam) with grim and slightly angry look.

Stanza 29

dvāry etayor nivivisur miṣator apṛṣṭvā
pūrvā yathā puraṭa-vajra-kapāṭikā yāḥ
sarvatra te 'viṣamayā munayaḥ sva-dṛṣṭyā
ye sañcaranty avihatā vigatābhiśaṅkāḥ

As the two demiGods were just looking at what was happening;

(ye) those Sanaka saints (sañcaranti) who travel around (sarvatra) at all places freely and without any impediments;

(aviṣa-mayā) who did not have any contradictions at all in themselves nor had any discrimination;

(vigata abhiśaṅkāḥ) who had already discarded absolutely even an iota of doubt about anything at all (sva-dṛṣṭyā) in their own thinking and analysis;

(avihatāḥ) who were unstoppable by anyone and at any place;

(nivivisuḥ) having reached the seventh entry door just passed through here also (yathā) exactly (yāḥ pūrvāḥ) as they did earlier at all the entry points (puraṭa vajra kapāṭikāḥ) through the gold plated Vajra doors in each of them;

(apṛṣṭvā) without seeking any permission at all from the demiGods, (etayoḥ) even as both of them (miṣatoḥ) were continuously glancing on (te munayaḥ) those Sanaka saints (dvāri) at the entry point.

Stanza 30

tān vīkṣya vāta-raśanāṁś caturaḥ kumārān
vṛddhān daśārdha-vayaso viditātma-tattvān
vetreṇa cāskhalayatām atad-arhaṇāṁs tau
tejo vihasya bhagavat-pratikūla-śīlau

(tau) Those two demiGods, (bhagavat-pratikūla-śīlau) who were having the character opposite to that of Shri Hari;

(vṛddhān)   though were much older in age as compared to the Sanaka saints;

(vīkṣya) upon seeing (tān caturaḥ) these four (kumārān) child saints, (daśa-ardha vayasaḥ) who were only looking like five year olds (vidita ātma-tattvān) and who were radiating immense spiritual heights and knowledge even at a glance;

(vāta-raśanān) and who were not wearing any clothes;

(askhalayatām) prevented them (vetreṇa ca) with their staffs and showered dirty words (vihasya) very badly belittling simultaneously (tejaḥ) their greatness;

(a-tad-arhaṇān) while the Sanaka saints did not deserve this high handed treatment for whatever had happened.

Stanza 31

tābhyāṁ miṣatsv animiṣeṣu niṣidhyamānāḥ
svarhattamā hy api hareḥ pratihāra-pābhyām
ūcuḥ suhṛttama-didṛkṣita-bhaṅga īṣat
kāmānujena sahasā ta upaplutākṣāḥ

***(miṣatsu)* As this incidence was being witnessed *(animiṣeṣu)* by all the demiGods of the Vaikuntha;**

***(te)* the great Sanaka Saints *(niṣidhyamānāḥ)* who were thus prevented *(pratihāra-pābhyām tābhyām)* by those two doorkeepers *(hareḥ)* of Lord Vishnu;**

***(su-arhattamāḥ hi api)* although they were very much humble and gentle in the normal circumstances;**

***(ūcuḥ)* said *(sahasā)* suddenly to the doorkeepers *(upapluta akṣāḥ)* with with their eyes turned red;**

***(īṣat kāma-anujena)* due to the immediate angry reaction *(suhṛt-tama didṛkṣita bhaṅge)* arising out of their eagerness to have the look at their most dearest and the most beloved Bhagwan thus getting hindered.**

Stanza 32

munaya ūcuḥ
ko vām ihaitya bhagavat-paricaryayoccais
tad-dharmiṇāṁ nivasatāṁ viṣamaḥ svabhāvaḥ
tasmin praśānta-puruṣe gata-vigrahe vāṁ
ko vātmavat kuhakayoḥ pariśaṅkanīyaḥ

***(munaya ūcuḥ)* The Sanaka Saints said:**

***(kaḥ)* How come that *(vām)* both of you, *(tat-dharmiṇām)* in the midst of the people around here who are equal to Lord Vishnu, *(viṣamaḥ)* are having the discriminatory *(svabhāvaḥ)* tendency *(iha etya)* in such a place like this i.e. Vaikuntha where the humans reach *(nivasatām)* and live *(uccaiḥ)* due to their having undertaken the greatest *(bhagavat paricaryayā)* service to Lord Vishnu ?**

***(tasmin)* In this abode of Shri Bhagwan, Who is stationed here**

(praśānta-puruṣe) as the Supreme Bliss and Supreme Consciousness (gata-vigrahe) and having no discrimination at all towards anyone, (kaḥ vā) on whom you, (vām) the ones (kuhakayoḥ) having duplicity (ātma-vat) within yourselves, (pariśaṅkanīyaḥ) do have the doubts in your minds ?

Note: In the abode of the Bhagwan, if it is determined that only some can enter and others cannot, this can be described as the discrimination. Why the doorkeepers of Lord Vishnu prevented the entry of the Sanaka Saints to the abode? They should have sufficient knowledge that only the real devotees are qualified to enter such a place ! And such devotees have only one thing in common i.e. their true devotion to the Lord and nothing else. In other words, the very fact that they have reached there is because of their greatest service to the Lord. Moreover, Lord Vishnu is the embodiment of the Supreme Bliss and Supreme Consciousness. There is nothing known as fear from anyone at that helm. That being so, the doorkeepers are seeing their own duplicity and discriminative mentality in others. This is the essence of what the Sanaka Saints have said to the doorkeepers.

Stanza 33

na hy antaraṁ bhagavatīha samasta-kukṣāv
ātmānam ātmani nabho nabhasīva dhīrāḥ
paśyanti yatra yuvayoḥ sura-liṅginoḥ kiṁ
vyutpāditaṁ hy udara-bhedi bhayaṁ yato 'sya

(yatra) When (dhīrāḥ) the very knowledgeable persons (nahi paśyanti) do not see (antaram) any discrimination (iha bhagavati) in the Bhagwan, (samasta-kukṣau) Who contains within Himself all the worlds;

(paśyanti) When they in fact see (ātmānam) the Supreme Consciousness/or all the living entities contained (ātmani) within that Bhagwan in the form of (nabhaḥ iva) a pot-like sky (nabhasi) within the expansive and large sky;

(yataḥ) that being so, for what reason,

(sura-liṅginoḥ) ***both of you, who are wearing the attire of two demiGods*** *(bhayam hi)* ***and are the embodiments of the fear complex itself,*** *(udara-bhedi)* ***and who see the body and the soul as separate,*** *(asya)* ***as far as matters connected with the Bhagwan is concerned,*** *(yuvayoḥ)* ***both of you*** *(vyutpāditam)* ***have specially evolved like this ?*** *(kim)* ***Why so ?***

Stanza 34

tad vām amuṣya paramasya vikuṇṭha-bhartuḥ
kartuṁ prakṛṣṭam iha dhīmahi manda-dhībhyām
lokān ito vrajatam antara-bhāva-dṛṣṭyā
pāpīyasas traya ime ripavo 'sya yatra

(tat) ***Therefore,*** *(dhīmahi)* ***we are thinking of making*** *(vām)* ***you two*** *(manda-dhībhyām)* ***idiots*** *(kartum)* ***do*** *(prakṛṣṭam)* ***something good*** *(iha)* ***in this regard*** *(amuṣya)* ***for that Bhagwan***
(paramasya) ***who is the Supreme Being*** *(vikuṇṭha-bhartuḥ)* ***and who is the Lord of this Vaikuntha.***

(itaḥ) ***We are directing both of you to depart from this place*** *(vrajatam)* ***and go to*** *(lokān)* ***such of those worlds*** *(yatra)* ***where,*** *(antara-bhāva dṛṣṭyā)* ***due to the perception duality leading to discrimination, there shall be*** *(ime trayaḥ)* ***these three kinds of***
(ripavaḥ) ***enemies (Kama-Krodha-Lobha : Desires, Anger and Greed)*** *(asya)* ***for such*** *(pāpīyasaḥ)* ***sinners.***

Stanza 35

teṣām itīritam ubhāv avadhārya ghoraṁ
taṁ brahma-daṇḍam anivāraṇam astra-pūgaiḥ
sadyo harer anucarāv uru bibhyatas tat-
pāda-grahāv apatatām atikātareṇa

(avadhārya) ***Having understood that*** *(iti)* ***these*** *(īritam)* ***utterances*** *(teṣām)* ***of the Sanaka Saints*** *(ghoram)* ***are really terrible;***

***(tam)* and also having understood that *(brahma-daṇḍam)* these are the curse of the great Brahmins;**
***(tam)* and also having understood that *(anivāraṇam)* these cannot be countered or broken apart *(astra-pūgaiḥ)* even by shooting the rows of arrows;**

***(uru bibhyataḥ)* and with the fear of getting more curse from these Brahmins;**

***(ubhau)* those two *(anucarau)* servants *(hareḥ)* of the Lord, *(sadyaḥ)* instantly *(ati-kātareṇa)* and with lot of anxiety, *(tat-pāda-grahau)* caught hold of the Sanaka Saints' feet *(apatatām)* and prostrated in front of them.**

***Note:* As the Sanaka Saints were just feeling pity on these two servants of the Lord because of their curse handed out to them, due to the sudden burst of anger, and were standing there so much regretting within themselves, the two of them humbly submitted before them in the following manner.**

Stanza 36

bhūyād aghoni bhagavadbhir akāri daṇḍo
yo nau hareta sura-helanam apy aśeṣam
mā vo 'nutāpa-kalayā bhagavat-smṛti-ghno
moho bhaved iha tu nau vrajator adho 'dhaḥ

***(bhūyāt)* It is good, and let it be so, that *(bhagavadbhiḥ)* you have**
***(akāri)* foisted *(daṇḍaḥ)* the deserving punishment *(aghoni)* upon us who have done mistake.**

***(yaḥ)* This punishment *(api)* is definitely going to *(aśeṣam)* completely *(hareta)* eliminate *(nau)* in us *(sura-helanam)* the fault of not understanding the concepts of the Lord in the real sense.**

(tu) However, (nau) we, (vrajatoḥ) who are going to be moving (adhaḥadhaḥ) down and down to the other worlds (iha) from here, (mohaḥ) do not wish our thinking getting (bhagavat smṛti-ghnaḥ) perverted from the remembrance of the Lord (vaḥ) because of (anutāpa kalayā) your slight repentance in handing out the punishment.

Stanza 37

evaṁ tadaiva bhagavān aravinda-nābhaḥ
svānāṁ vibudhya sad-atikramam ārya-hṛdyaḥ
tasmin yayau paramahaṁsa-mahā-munīnām
anveṣaṇīya-caraṇau calayan saha-śrīḥ

(aravinda-nābhaḥ) Shri Padmanabha, (ārya hṛdyaḥ) Who dwells in the hearts of good people, (bhagavān) and Who is all powerful;

(vibudhya) having come to know (tadā eva) at that very moment (evam) about the evil deeds (svānām) of His own servants
(sat atikramam) resulting in humiliating insult to such great Saints;

(calayan) moving (anveṣaṇīya caraṇau) His sacred lotus feet, which can normally be understood and realized (paramahaṁsa mahā-munīnām) even by the greatest of the greatest saints through intense self enquiry;

(tasmin yayau) reached there (saha-śrīḥ) along with Sridevi.

Note: Through the following five stanzas, the Sanaka Saints describe about the Lord of Vaikuntha, who appeared before them as mentioned in Stanza 37.

4. THE DETAILED DESCRIPTION OF THE VISION OF THE BHAGWAN SANAKA SAINTS HAD BEFORE THEM IN VAIKUNTHA

(Chapter 15, Volume 3)
Stanzas 38 to 42

Stanza 38

taṁ tv āgataṁ pratihṛtaupayikaṁ sva-pumbhis
te 'cakṣatākṣa-viṣayaṁ sva-samādhi-bhāgyam
haṁsa-śriyor vyajanayoḥ śiva-vāyu-lolac-
chubhrātapatra-śaśi-kesara-śīkarāmbum

***(te acakṣata)* The Sanaka Saints saw *(tam tu)* that Bhagwan right in their presence, *(āgatam)* Who was coming towards them thus;**

***(sva-pumbhiḥ)* accompanied by His own company of people *(pratihṛta aupayikam)* in the midst of all the paraphernalia like holding the umbrella, wearing His own footwear, and other materials required while walking out in the open;**

turning out to be real for all purposes for the Sanaka Saints, (akṣa-viṣayam) for now He was visible to their eyes and could be felt through their sense organs (sva-samādhi-bhāgyam) as a result of their constant remembrances about Him as a total discipline inherent in them;

for whom He was till then visible only through their minds;

(vyajanayoḥ) and as He was walking, while others were waving the purest of the pure Chamara fans, (haṁsa-śriyoḥ) which were so white as one can equate them to the glow of the swan birds;

(śiva-vāyu lolat śubhra-ātapatra śaśi kesara śīkara ambum)
and because of the mild breeze flowing all over there, the droplets of dew drops from the pearl hanging decorations all over the edges of the white umbrella, which again were like various small moons, added to the overall beauty of the whole atmosphere.

Stanza 39

kṛtsna-prasāda-sumukhaṁ spṛhaṇīya-dhāma
snehāvaloka-kalayā hṛdi saṁspṛśantam
śyāme pṛthāv urasi śobhitayā śriyā svaś-
cūḍāmaṇiṁ subhagayantam ivātma-dhiṣṇyam

Stanza 40

pītāṁśuke pṛthu-nitambini visphurantyā
kāñcyālibhir virutayā vana-mālayā ca
valgu-prakoṣṭha-valayaṁ vinatā-sutāṁse
vinyasta-hastam itareṇa dhunānam abjam

Stanza 41

vidyut-kṣipan-makara-kuṇḍala-maṇḍanārha-
gaṇḍa-sthalonnasa-mukhaṁ maṇimat-kirīṭam
dor-daṇḍa-ṣaṇḍa-vivare haratā parārdhya-
hāreṇa kandhara-gatena ca kaustubhena

(kṛtsna-prasāda su-mukham) The Lord of the Vaikuntha was present in front of everyone there with His beautiful face glowing with brightness bestowing His compassion and kindness towards all;

(spṛhaṇīya dhāma) as the very source of all the desired qualities;

(hṛdi saṁspṛśantam) touching the hearts of the people so intensely (sneha avaloka kalayā) because of His glance filled with pure love;

(subhagayantam iva) positioning in such a way as to increase the radiance of brightness (ātma dhiṣṇyam) of His own abode, Vaikuntha, (svaḥ cūḍā-maṇim) which again is the ultimate in any of the worlds, (śobhitayā) because of the beautiful and ever glowing (śriyā) Sridevi's presence (pṛthau) on His broad (urasi) pious chest (śyāme) which was having slightly the blackish colour;

(vana-mālayā) adorning the garlands of forest flowers (alibhiḥ) with the bees (virutayā) making humming sounds as they winged around the flowers;

(pīta-aṁśuke) the yellow coloured silk attire (pṛthu-nitambini) positioning itself on His broad hip region,

*(visphurantyā) **upon which were the brightly shining** (kāñcyā)*
waist ornaments;

*(valgu prakoṣṭha valayam) **wearing the beautiful and lovely wrist bracelets on his enchanting hands;***

*(vinyasta hastam) **resting one of His hands on the shoulder** (vinatā-suta aṁse) **of the son of Vinata, that is Garuda;***

*(dhunānam) **moving around** (abjam) **a lotus flower** (itareṇa) **with His other hand;***

(vidyut kṣipat makara kuṇḍala maṇḍana arhagaṇḍa-sthala unnasa mukham)

having the lotus like face, with prominent nose and beautiful cheeks, befitting as such to the ear ornaments worn by Him, which matched the shape of a mini alligator, even challenging the brightness of the lightning;

*(maṇi-mat kirīṭam) **wearing the gem studded crown;***

*(doḥ-daṇḍa ṣaṇḍa vivare) **between His beautiful and long arms** (para-ardhyahāreṇa) **adorning the precious necklace of pearls** (haratā) **which were charmingly shining;***

*(kaustubhena ca) **and wearing the Kaustubha Gem also** (kandhara-doorna) **on His neck.***

Stanza 42

atropasṛṣṭam iti cotsmitam indirāyāḥ
svānāṁ dhiyā viracitaṁ bahu-sauṣṭhavāḍhyam
mahyaṁ bhavasya bhavatāṁ ca bhajantam aṅgaṁ
nemur nirīkṣya na vitṛpta-dṛśo mudā kaiḥ

The Sanaka Saints,** (nirīkṣya) **upon seeing before themselves that Bhagavan;

upon Whom,** (iti ca) **according to** (svānām) **His devotees' own

(dhiyā) thinking (viracitam) and perception , (utsmitam) the pride of the beauty (indirāyāḥ) of Shri Lakshmi Devi (upasṛṣṭam) gets dissipated (atra) into the overriding beauty of the Bhagavan's own;

(bahu-sauṣṭhava-āḍhyam) Who was seen there with extraordinary charm and beauty;

(bhajantam) and Who, as if, has assumed this (aṅgam) beautiful body (mahyam) for my (Brahma's) sake, (bhavasya) and for the sake of Lord Siva (bhavatām ca) and also for all of you;

(mudā) becoming extremely happy (na vitṛpta dṛśaḥ) and not getting contented still with the sight through their eyes;

(nemuḥ) bowed before Him (kaiḥ) with their heads down.

5. <u>THE EXPERIENCE OF THE SANAKA SAINTS WHEN THEY SAW BEFORE THEM THE VAIKUNTHA NATHA AND THEIR PRAYERS.</u>

(Chapter 15, Volume 3)
Stanzas 43 to 50

Stanza 43

tasyāravinda-nayanasya padāravinda-
kiñjalka-miśra-tulasī-makaranda-vāyuḥ
antar-gataḥ sva-vivareṇa cakāra teṣāṁ
saṅkṣobham akṣara-juṣām api citta-tanvoḥ

When the Sanaka Saints (sva-vivareṇa) felt through their nostrils (antaḥ-gataḥ) the inhalation of the divine fragrance;

(pada-aravinda kiñjalka miśra tulasī makaranda vāyuḥ) which were carried to them by the tender breeze after touching upon the tulasi leaves and other flowers on the toes (tasya) of the Bhagawan's lotus feet;

(aravinda-nayanasya) ***whose eyes were like that of the petals of the lotus flower;***

though they (the Sanaka Saints) *(akṣara-juṣām)* ***were permanently attached to the Ultimate Truth meaning thereby they were already self realized souls;***

(teṣām api) ***even for them*** *(cakāra)* ***it created*** *(citta-tanvoḥ)* ***within their minds and bodies*** *(saṅkṣobham)* ***such an upheaval of intense and tumultuous change.***

Stanza 44

te vā amuṣya vadanāsita-padma-kośam
udvīkṣya sundaratarādhara-kunda-hāsam
labdhāśiṣaḥ punar avekṣya tadīyam aṅghri-
dvandvaṁ nakhāruṇa-maṇi-śrayaṇaṁ nidadhyuḥ

(te vai) ***As for the Sanaka Saints,*** *(udvīkṣya)* ***they looked up to*** *(amuṣya)* ***that Bhagwan's*** *(vadana asita padma kośam)* ***face which was like the one placed within the blue lotus flower,***

(sundara-tara adhara kunda hāsam) ***bearing such a heart rending smile on His reddish lips looking as if there was a nice blossoming of jasmine flowers upon them.***

(punaḥ) ***Thereafter,*** *(labdha āśiṣaḥ)* ***having achieved their greatest aim of seeing Shri Hari thus,*** *(avekṣya)* ***bent down and looked at*** *(tadīyam)* ***His*** *(aṅghri-dvandvam)* ***pair of lotus feet,***
(nakha aruṇa maṇi śrayaṇam) ***which were giving shelter to His nails looking like red rubies,*** *(nidadhyuḥ)* ***and then focussed themselves to intense meditation.***

Stanza 45

puṁsāṁ gatiṁ mṛgayatām iha yoga-mārgair
dhyānāspadaṁ bahu-mataṁ nayanābhirāmam
pauṁsnaṁ vapur darśayānam ananya-siddhair

autpattikaiḥ samagṛṇan yutam aṣṭa-bhogaiḥ

(dhyāna-āspadam) He is the one, as the subject matter of the meditative processes, Who can be attained (puṁsām) by the interested people (iha) in this world (gatim) for liberation (mṛgayatām) through the spirit of enquiry (yoga-mārgaiḥ) as prescribed by Yoga etc.;

(bahu matam) and He is the one who is highly revered, (nayana abhirāmam) having beautiful eyes (and also pleasing to the persons perceiving Him or seeing Him);

(darśayānam) and He is the one Who has shown Himself (pauṁsnam vapuḥ) in the form of the Purusha;

(aṣṭa-bhogaiḥ) and He is the one Who has all the eight qualities (yutam) within Himself (autpattikaiḥ) in their own natural means and ever permanent, (ananya siddhaiḥ) which no one else has ever acquired;

(samagṛṇan) such is the Lord of Vaikuntha the Sanaka Saints praised and worshipped.

Stanza 46

kumārā ūcuḥ
yo 'ntarhito hṛdi gato 'pi durātmanāṁ tvaṁ
so 'dyaiva no nayana-mūlam ananta rāddhaḥ
yarhy eva karṇa-vivareṇa guhāṁ gato naḥ
pitrānuvarṇita-rahā bhavad-udbhavena

(kumārā ūcuḥ) The Sanaka Saints said:

(ananta) Hey the one Who is all pervading and without any boundaries !

(yaḥ tvam) You are the One (gataḥ api) Who is though seated (hṛdi) in the hearts of each and every life form, (antarhitaḥ) but You are invisible and beyond perception (durātmanām) to the persons with corrupt minds.

(saḥ) Such that as You are, (rāddhaḥ) could be attained (adya eva) only now (naḥ) by us (nayana-mūlam) through our sense of vision face to face.
(naḥ pitrā) When our father (Lord Brahma) (bhavat-udbhavena) who originated through You, (yarhi) once (anuvarṇita rahāḥ) described the meanings of Your advice (of the secrets of the Vedas etc) realized by Him through You, (eva) certainly then itself (gataḥ) You had entered into (guhām) the cave of the heart (meaning thereby the thinking process) (karṇa-vivareṇa) through the holes of the ears (sense of hearing).

Stanza 47

taṁ tvā vidāma bhagavan param ātma-tattvaṁ
sattvena samprati ratiṁ racayantam eṣām
yat te 'nutāpa-viditair dṛḍha-bhakti-yogair
udgranthayo hṛdi vidur munayo virāgāḥ

(bhagavan) Hey Bhagwan ! (viditaiḥ) There are great saints who have understood, (dṛḍha bhakti-yogaiḥ) the methods of the paths of absolute and firm devotion towards You (te) because of
(anutāpa) your kind blessings,   (udgranthayaḥ) and became devoid of any conditionalities (removed the knots tied around their hearts)
(virāgāḥ) and thus got disinterested in the worldly matters.

(ātma-tattvam) That Supreme and the Ultimate Truth (viduḥ) which has been realized (hṛdi yat) within their hearts (munayaḥ) by such great saints, (vidāma) is being understood by us now
(sattvena)   in the form of the Pure and Conscious Bliss
(racayantam) constantly instilling (eṣām)   in us (ratim) the total devotion (tvā) towards You (samprati) every moment (tam param) as the Ultimate Truth.

Stanza 48

nātyantikaṁ vigaṇayanty api te prasādaṁ
kim tvanyad arpita-bhayaṁ bhruva unnayais te
ye 'ṅga tvad-aṅghri-śaraṇā bhavataḥ kathāyāḥ

kīrtanya-tīrtha-yaśasaḥ kuśalā rasa-jñāḥ

(aṅga) Hey Bhagwan !

(kīrtanya tīrtha yaśasaḥ) Your glories are the most praise worthy and are the most auspicious ones.

(rasa-jñāḥ) Those who know about the essence (bhavataḥ) of your (kathāyāḥ) pastimes and glories, (ye kuśalāḥ) and those of the devotees who have acquired the necessary knowledge (tvat aṅghri śaraṇāḥ) only take shelter unto your sacred lotus feet.

(na vigaṇayanti) Such pure devotees do not consider very seriously (anyat) nor do they seek the positions such as the post of Indra Deva and others;

(arpita bhayam) all of whom get terribly scared (unnayaiḥ) even by the slightest raising (te) of your (bhruvaḥ) eyebrows;

(kim tu) and what to speak further, they do not even care for (ātyantikam) the permanent (prasādam api) salvation also (moksha) (te) through you.

(The meaning is that such knowledgeable persons prefer to sing the glories of the Lord and seek His lotus feet and take shelter in them. Other than that they do not have any other desires like either great positions or even they hardly care for getting salvation ! Such is the dedication towards the Lord by the true devotees !)

Stanza 49

kāmaṁ bhavaḥ sva-vrjinair nirayeṣu naḥ syāc
ceto 'livad yadi nu te padayo rameta
vācaś ca nas tulasivad yadi te 'ṅghri-śobhāḥ
pūryeta te guṇa-gaṇair yadi karṇa-randhraḥ

(yadi nu) As long as (naḥ cetaḥ) our minds (alivat) get fixed suitably like the bees (rameta) and enjoy (te padayoḥ) on the lotus feet of the Bhagwan;

(yadi) and as long as (naḥ vācaḥ ca) all our words do get themselves placed on the lotus feet (te) of the Bhagawan (aṅghri śobhāḥ yadi) and piously shine as such because of your lotus feet (tulasi-vat) like that of the Tulasi leaves;

(yadi) and as long as (karṇa-randhraḥ) the holes of our ears (pūryeta) get filled with (guṇa-gaṇaiḥ) the divine qualities (te) of the Bhagwan;

(kāmam syāt) let it be that we get (naḥ bhavaḥ) our birth, (sva-vṛjinaiḥ) due to our wrong deeds, (nirayeṣu) in the hellish wombs.

Stanza 50

prāduścakartha yad idaṁ puruhūta rūpaṁ
teneśa nirvṛtim avāpur alaṁ dṛśo naḥ
tasmā idaṁ bhagavate nama id vidhema
yo 'nātmanāṁ durudayo bhagavān pratītaḥ

(īśa) Hey ! the Controller of each and everything ! (puruhūta) Hey ! the One who is greatly worshipped ! (naḥ dṛśaḥ) Our eyes
(avāpuḥ) have derived (alam) in plentiful measure (nirvṛtim) the pleasure and the contentment (yat tena) because of the fact that
(prāduścakartha) you have manifested before us (idam rūpam) through this form and shape.

(yaḥ bhagavān) Though that Bhagwan (durudayaḥ) cannot be perceived or visualized (anātmanām) by those who have not won over their sense organs, (pratītaḥ) You are kind enough to manifest Yourself (it) in this form here.

(vidhema) We humbly submit (idam namaḥ) our respects to You,

***(tasmai bhagavate)* Who is complete in all respects with regard to knowledge and prosperities.**

This concludes the fifteenth chapter of Volume 3.

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Hari Om

PREFACE TO CHAPTER 16, VOLUME 3

Through the previous Chapter No.15, Lord Brahma was explaining to the demiGods about the incidence relating to the visit of Sanaka Saints to Vaikuntha Loka. They were prevented by the doorkeepers of the Lord of Vaikuntha namely, Jaya and Vijaya. Sanaka Saints, thereafter, cursed both of them to take birth in the lower worlds. The doorkeepers requested them to ensure that both of them shall always remember the Lord even in those births. Thereafter, Lord Vaikuntha Natha Himself appeared before the Sanaka Saints at that point. The Sanaka Saints' experience and their prayers have been described in the concluding portion of Chapter No.15.

Chapter 16 is very important in the context of these developments. How the Lord Himself takes the responsibility of the actions taken by His own servants have been well presented through the words of the Bhagavan Himself. The discussions between the Sanaka Saints and the Bhagavan have very immense value and meaning. Now let us go straight to the stanzas of Chapter 16.

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7. ***BHAGAVAN'S INSTRUCTIONS TO JAYA AND VIJAYA AND THEIR ENTERING INTO THE PREGNANCY OF DITI, THE WIFE OF KASYAPA SAINT.***

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1. SHRI BHAGAVAN OWNING UP HIMSELF THE RESPONSIBILITY FOR THE MISTAKE COMMITTED BY HIS SERVANTS.

(Chapter 16, Volume 3)
Stanzas 1 to 6

Stanza 1

brahmovāca
iti tad gṛṇatāḿ teṣāḿ
munīnāḿ yoga-dharmiṇām
pratinandya jagādedaḿ
vikuṇṭha-nilayo vibhuḥ

(brahmovāca) Lord Brahma said :

(vibhuḥ) Bhagwan Shri Maha Vishnu, (vikuṇṭha-nilayaḥ) Whose abode is the Vaikuntha, (iti gṛṇatām) upon listening to the prayers like this (teṣām munīnām) of the Sanaka Saints, (yoga-dharmiṇām) the great Yogis as they are, (pratinandya) and appreciating (tat) the words presented in this manner by them (idam jagāda) started replying as follows:

Stanza 2

śrī-bhagavān uvāca
etau tau pārṣadau mahyaḿ
jayo vijaya eva ca
kadarthī-kṛtya māḿ yad vo
bahv akrātām atikramam

(śrī-bhagavān uvāca) Shri Bhagwan Said: (etau) These two persons, (jayaḥ vijayaḥ eva ca) are certainly Jaya and Vijaya, (pārṣadau) the attendants (mahyam) associated with Me. (yat) Inspite of that (tau) they, (kadarthī-kṛtya) ignoring (mām) Me, (akrātām) have committed (vaḥ bahu) towards you great (atikramam) high handedness.

Stanza 3

yas tv etayor dhṛto daṇḍo
bhavadbhir mām anuvrataiḥ
sa evānumato 'smābhir
munayo deva-helanāt

(munayaḥ) Hey ! the great Saints ! (asmābhiḥ) I am (saḥ eva) very much (anumataḥ) in acceptance of (yaḥ) whichever (daṇḍaḥ tu)   the punishment (dhṛtaḥ) handed out (etayoḥ) to both of them

(bhavadbhiḥ) by you, (deva helanāt) because of their having shown total arrogance to such great Saints like you, (anuvrataiḥ) as you devotedly follow (mām) My footsteps.

Stanza 4

tad vaḥ prasādayāmy adya
brahma daivaṁ paraṁ hi me
tad dhīty ātma-kṛtaṁ manye
yat sva-pumbhir asat-kṛtāḥ

(tat adya) Therefore, now, (prasādayāmi) I am going to make (vaḥ) you Sages very happy. (hi me) That is because My (param daivam)   adoration of the highest personality is to (brahma) the Brahmin.

(asat-kṛtāḥ) You have been disrespected (sva-pumbhiḥ)   by my own people. (iti yat) Whatever that might be, (manye)   I consider (tat hi) certainly such an act (ātma-kṛtam) as if having done by Me.

Stanza 5

yan-nāmāni ca gṛhṇāti
loko bhṛtye kṛtāgasi
so 'sādhu-vādas tat-kīrtiṁ
hanti tvacam ivāmayaḥ

(kṛta-āgasi ca) Even if the mistake has been done (bhṛtye) by the servant, (lokaḥ) the people at large (gṛhṇāti) pick up and highlight (yat nāmāni) the name of whichever is the master of such servant; and

(tat kīrtim) such master's fame gets decimated (saḥ) because of

***(asādhu-vādaḥ)* the bad words conveyed by others due to such incidences *(āmayaḥ iva)* as if the skin disease *(hanti)* destroys *(tvacam)* all the skin.**

Stanza 6

yasyāmṛtāmala-yaśaḥ-śravaṇāvagāhaḥ
sadyaḥ punāti jagad āśvapacād vikuṇṭhaḥ
so 'haḿ bhavadbhya upalabdha-sutīrtha-kīrtiś
chindyāḿ sva-bāhum api vaḥ pratikūla-vṛttim

***(saḥ vikuṇṭhaḥ)* I am that Vaikuntha (Vaikuntha also means "without any hurdles or without any defect), *(yasya)* about Whose *(amṛta amala yaśaḥ śravaṇa avagāhaḥ)* worship and praises of glories, equivalent to that of the nectar, entering through the sense of hearing *(sadyaḥ)* instantly *(punāti)* purifies *(āśva-pacāt)* even the lowest of the lowly persons *(jagat)* in the universe.**

***(aham)* I *(upalabdha su-tīrtha kīrtiḥ)* have obtained the best of the best worships *(bhavadbhyaḥ)* from you, *(pratikūla-vṛttim)* and therefore, if I am responsible for any action contrary to the interests *(vaḥ)* of yourselves, *(chindyām)* I am ready to cut off *(sva-bāhum api)* even my own hands.**

***Note* : After accepting that the mistakes committed by His servants are His own, Shri Bhagawan goes on to explain through the following six stanzas His respects towards the Brahmins and the greatness of the Brahmins.**

2. SHRI BHAGAVAN EXPLAINING TO THE SANAKA SAINTS HOW HE HIMSELF CONSIDERS BRAHMINS (THE VERY KNOWLEDGEABLE AND DEVOTED HUMANS) IN THE HIGHEST ORDER.

(Chapter 16, Volume 3)
Stanzas 7 to 12)

Stanza 7

yat-sevayā caraṇa-padma-pavitra-reṇuḿ
sadyaḥ kṣatākhila-malaḿ pratilabdha-śīlam
na śrīr viraktam api māḿ vijahāti yasyāḥ
prekṣā-lavārthamitare niyamān vahanti

*(yat sevayā) **It is only due to the dedicated service of my devotees (who are known as Brahmins)** (caraṇa padma pavitra reṇum) **that the dust particles on my lotus feet is pure and pious;***

*(sadyaḥ kṣata akhila malam) **that I am the one who removes all the sins in all the worlds (in all the people);***

*(pratilabdha śīlam) **that I have acquired the very humble character in me.***

*(mām) **I am** (viraktam api) **though totally disinterested in the worldly comforts and have no attachment towards them,***
*(śrīḥ) **Sridevi** (na vijahāti) **never leaves me at all** (yasyāḥ) **for Whose***
*(prekṣā-lava-artham) **favours, through her compassionate sight,***
*(itare) **others** (vahanti) **observe** (niyamān) **various sacred methods.***

<u>Note</u> : The meaning of stanza 7 has to be linked to statement made by Bhagavan in stanza 6 " I have obtained the best of the best worships from you, and therefore, if I am responsible for any action contrary to the interests of yourselves, I am ready to cut off even my own hands".

Stanza 8

nāhaḿ tathādmi yajamāna-havir vitāne
ścyotad-ghṛta-plutam adan huta-bhuń-mukhena
yad brāhmaṇasya mukhataś carato 'nughāsaḿ
tuṣṭasya mayy avahitair nija-karma-pākaiḥ

*(aham) **I** (tathā) **do not get satisfied with** (na admi) **the eating***

(yajamāna haviḥ) of the offerings made to me by the offerers of the Yajnas (vitāne) in the sacrificial fire (huta-bhuk mukhena) through the fire as the mouth, (yat) as much as I do (brāhmaṇasya) when the Brahmins, who have (avahitaiḥ) surrendered (mayi) unto me (nija karma pākaiḥ) the fruits of all their deeds totally (tuṣṭasya) and thereby happily contented, (carataḥ) enjoy (mukhataḥ) through their mouths (anughāsam) the morsels of rice (ścyotat ghṛta plutam) pouring from within them the droplets of ghee (adan) while eating.

Note : The Bhagavan says that as compared to the food offered in the fire of sacrifice unto Him, He gets satisfied when the Brahmins (meaning the true devotees of the Lord) happily eat their food as they have totally surrendered unto Him all the fruits of their deeds. He is equating both the offerings as towards Him and He prefers the second one over the first as the best offerings towards Him. But, we must remember to know the qualifications to be a Brahmin as the same has been well explained by Shri Bhagwan Himself being the ones who are selfless and dedicated everything, including the fruits of all their labour, unto Him.

Stanza 9

yeṣāḿ bibharmy aham akhaṇḍa-vikuṇṭha-yoga-
māyā-vibhūtir amalāńghri-rajaḥ kirīṭaiḥ
viprāḿs tu ko na viṣaheta yad-arhaṇāmbhaḥ
sadyaḥ punāti saha-candra-lalāma-lokān

(yat arhaṇa-ambhaḥ) The water which I had offered (referring to the the Ganges) (punāti) purifies (sadyaḥ) instantly (saha candra-lalāma lokān) all the worlds including Lord Shiva, Who has mounted the moon over His head;

(aham) even that Me (akhaṇḍa vikuṇṭha yoga-māyā vibhūtiḥ) Who is the one having the immense powers of energy of the Yoga Maya, which is unending and without any obstacles;

***(bibharmi)* when I do bear *(amala aṅghri rajaḥ)* the pious dust particles *(yeṣām)* of their (of the Brahmins) feet *(kirīṭaiḥ)* on my crowns, *(tu)* then *(kaḥ na viṣaheta)* who else cannot protect *(viprān)* those Brahmins ?**

Stanza 10

ye me tanūr dvija-varān duhatīr madīyā
bhūtāny alabdha-śaraṇāni ca bheda-buddhyā
drakṣyanty agha-kṣata-dṛśo hy ahi-manyavas tān
gṛdhrā ruṣā mama kuṣanty adhidaṇḍa-netuḥ

***(ye)* Those who *(drakṣyanti)* look upon *(dvija-varān)* the Brahmins, *(tanūḥ)* who infact are part and parcel *(me)* of Me alone, *(duhatīḥ)* the milchy cows *(madīyāḥ)* which are directly of my concern, *(ca)* and all and any other *(alabdha-śaraṇāni)* defenseless *(bhūtāni)* life forms, *(bheda-buddhyā)* as distinct and separate from Me;**

***(agha kṣata dṛśaḥ)* such persons in fact have impaired their sense of judgement due to their committing various sins.**

***(tān)* Such persons *(kuṣanti hi)* shall definitely be pierced and torn apart *(ruṣā)* angrily *(gṛdhrāḥ)* by the vultures (the messengers of Yama) *(ahi manyavaḥ)* in the same way as the angry poisonous snakes of *(adhidaṇḍa-netuḥ)* the Lord of Death (Yama), who carries out his duties on my behalf as per the instructions *(mama)* handed out by Me, hiss and surge ahead charging.**

Stanza 11

ye brāhmaṇān mayi dhiyā kṣipato 'rcayantas
tuṣyad-dhṛdaḥ smita-sudhokṣita-padma-vaktrāḥ
vāṇyānurāga-kalayātmajavad gṛṇantaḥ
sambodhayanty aham ivāham upāhṛtas taiḥ

***(aham)* I am *(upāhṛtaḥ)* attracted towards *(taiḥ)* such persons**

(ye) ***who,*** *(dhiyā)* ***with the same spirit and intentions*** *(mayi)* ***as I have towards them (alternatiely treating such Brahmins as if they are treating Lord Vishnu Himself),*** *(arcayantaḥ)* ***give due respects*** *(brāhmaṇān)* ***to the Brahmins,*** *(kṣipataḥ)* ***even though they might be extremely angry at times,*** *(sambodhayanti)* ***in such a way as to praise the Brahmins*** *(tuṣyat hṛdaḥ)* ***with complete happiness in their minds,*** *(smita sudhā ukṣita padma vaktrāḥ)* ***with the nectar of smile so naturally overbearing on their lotus like faces,*** *(anurāga-kalayā)* ***and*** *(gṛṇantaḥ)* ***praise them*** *(vāṇyā)* ***showering with the language pious words of love and affection,***
(ātmaja-vat) ***as if they are treating their own sons,*** *(aham iva)* ***as I have done just now.***

Stanza 12

tan me sva-bhartur avasāyam alakṣamāṇau
yuṣmad-vyatikrama-gatiṁ pratipadya sadyaḥ
bhūyo mamāntikam itāṁ tad anugraho me
yat kalpatām acirato bhṛtayor vivāsaḥ

(tat) ***Therefore, these two persons*** *(yuṣmat vyatikrama)* ***who have shown high handedness towards you,*** *(alakṣamāṇau)* ***without knowing*** *(avasāyam)* ***the real intentions*** *(sva-bhartuḥ)* ***of their master,*** *(me)* ***that is Me,*** *(gatim)* ***have to undergo*** *(pratipadya)* ***the consequences of their own action*** *(sadyaḥ)* ***immediately.***
(bhūyaḥ) ***After that*** *(itām)* ***they can reach here*** *(mama antikam)* ***and join me.*** *(kalpatām)* ***Please carry out*** *(vivāsaḥ)* ***the separation*** *(bhṛtayoḥ)* ***of my these two servants from me*** *(yat tat)* ***in the required manner*** *(aciratāḥ)* ***without any further delay.***
(anugrahaḥ) ***I shall treat this as your blessings*** *(me)* ***upon Me.***

3. <u>HOW THE SANAKA SAINTS PERCEIVED THE SPEECH OF THE BHAGWAN.</u>

(Chapter 16, Volume 3)
Stanzas 13 to 14

Stanza 13

brahmovāca
atha tasyośatīḿ devīm
ṛṣi-kulyāḿ sarasvatīm
nāsvādya manyu-daṣṭānāḿ
teṣāḿ ātmāpy atṛpyata

(brahmovāca) Lord Brahma said:
The Sanaka Saints, (atha) at that time, upon listening to (sarasvatīm) the sweet words (tasya) of the Bhagavan, (uśatīm) which were so beautiful (devīm) and very divine, (ṛṣi-kulyām) and which were like the continuous flow of the Vedic hymns,
(āsvādya) enjoyed them very much, (teṣām) but their (ātmā) mind (na atṛpyata) did not have any reaction of non contentment with His words, (manyu daṣṭānām api) especially when they were afflicted with anger initially.

Stanza 14

satīḿ vyādāya śṛṇvanto
laghvīḿ gurv-artha-gahvarām
vigāhyāgādha-gambhīrāḿ
na vidus tac-cikīrṣitam

(śṛṇvantaḥ) Upon having listened attentively and receptively (vyādāya) through their ears (satīm) to such excellent great speech of the Bhagavan, (laghvīm) very well composed, (guru artha gahvarām) extremely difficult to comprehend the real import, (agādha gambhīrām) having real in depth as to the opinions and profound as to the meanings, the Sanaka Saints (na viduḥ) could not really undertand, (vigāhya) despite pondering over and over again, (tat cikīrṣitam) what were the intentions of Bhagavan and what He was trying to communicate!

Note : The happiness of the Sanaka Saints saw no bounds with the speech of the Bhagavan. His speech was so much composed, having real meaning and content. But did they understand the purport of what the Bhagavan was trying to say? That did not happen ! The Sanaka Saints were not able to comprehend if Bhagavan was trying to praise them, or condemned them, or belittle the punishment which they handed out to His servants. In any case, convincing themselves that what Bhagavan was saying is only appreciation, they started replying with happiness.

4. THE RESPONSE OF THE SANAKA SAINTS TO THE SPEECH GIVEN BY THE BHAGAVAN.

(Chapter 16, Volume 3)
Stanzas 15 to 19

Stanza 15

te yoga-māyayārabdha-
pārameṣṭhya-mahodayam
procuḥ prāñjalayo viprāḥ
prahṛṣṭāḥ kṣubhita-tvacaḥ

(te viprāḥ) Those Sanaka Saints, (prahṛṣṭāḥ) thus having become very happy (after listening to the words of the Bhagavan),
(kṣubhita-tvacaḥ) due to which their hairs bristled all over their body, (prāñjalayaḥ) standing with folded hands before the Bhagavan, (ārabdha pārameṣṭhya mahā-udayam) Who manifested with all His glories before them (yoga-māyayā) with His internal potencies of Yoga Maya to their utmost delight, (procuḥ) started putting their humble submissions before Him.

Stanza 16

ṛṣaya ūcuḥ
na vayaṁ bhagavan vidmas
tava deva cikīrṣitam

kṛto me 'nugrahaś ceti
yad adhyakṣaḥ prabhāṣase

(ṛṣaya ūcuḥ) The Sanaka Saints said:

(bhagavan) Hey Bhagavan ! (adhyakṣaḥ) You, Who are the embodiment of all the knowledge and prosperities, (prabhāṣase) have said " (kṛtaḥ) I shall treat this (anugrahaḥ) as your blessings (me) upon Me" (iti ca) and so on and so forth. (yat) Because of that, (deva) Hey Lord, (vayam) we (na vidmaḥ) have not been able to comprehend (cikīrṣitam) as to what exactly (tava) you wish in this regard.

Stanza 17

brahmaṇyasya paraḿ daivaḿ
brāhmaṇāḥ kila te prabho
viprāṇāḿ deva-devānāḿ
bhagavān ātma-daivatam

(te) You, (brahmaṇyasya) Who hold the Brahmins so dear to you, consider (brāhmaṇāḥ) the Brahmins (param kila) equalling them piously (daivam) to the Gods. (prabho) Hey Lord ! (viprāṇām) For the Brahmins, (deva-devānām) who are considered superior to other demiGods, (bhagavān) You are (ātma daivatam) the one Who is the Soul (Supreme Consciousness) and the God.

Stanza 18

tvattaḥ sanātano dharmo
rakṣyate tanubhis tava
dharmasya paramo guhyo
nirvikalpo bhavān mataḥ

(sanātanaḥ) The eternal (dharmaḥ) occupational principles for all the beings (tvattaḥ) came about from you. (rakṣyate) These are sustained and protected (tava) through your (tanubhiḥ) various manifestations. (paramaḥ) The most important and

the ultimate (dharmasya) of these supreme occupational principles
(guhyaḥ) culminate (nirvikalpaḥ) as ever permanent consciousness
(bhavān) in You (mataḥ) and these have the concurrance of the prescribed scriptures.

Stanza 19

taranti hy añjasā mṛtyuṁ
nivṛttā yad-anugrahāt
yoginaḥ sa bhavān kiṁ svid
anugṛhyeta yat paraiḥ

(yat anugrahāt) Only because of Your blessings (nivṛttāḥ) those who have discarded all the worldly desires (yoginaḥ) and those who have acquired special powers through Yoga (taranti) are able to overcome (mṛtyum) the death (meaning the cycle of births and deaths) (añjasā hi) so easily. (saḥ bhavān) When You are the Only One such bestower, (kim svit) does it matter anything to You (yat) when you say that (anugṛhyeta) you have been blessed (paraiḥ) by others ?

<u>Note</u> : The way the Bhagavan had shown before everyone how He Himself gives due respect to the Brahmins is an example for other people of the worlds to follow. He had shown Himself doing such things to set an example to others. The Bhagavan said: "when I do bear the pious dust particles of their (of the Brahmins) feet on my crowns, then who else cannot protect those Brahmins ?" And He also added that Shri Lakshmi Devi is always with Him only because of His showing due respect to the Brahmins. The Sanaka Saints say through the following stanzas that in fact whatever the Bhagavan had stated were lessons to be followed by all the worlds.

5. <u>THE SANAKA SAINTS SHOWERING PRAISES ON THE BHAGAVAN AND THEIR REQUEST TO HIM TO AWARD SUITABLE PUNISHMENT TO THE DOORKEEPERS OR CONDONE THEM.</u>

As we have seen in the preceding stanzas, the Sanaka Saints were at a loss to know whether they have done the right action by cursing the doorkeepers, and whether it has the approval of the Bhagavan. They were also at a loss to know whether He was praising their action or He was discrediting them. However, they start praising Him for exhibiting His qualities through His words. Ultimately, they leave the matter to Him to decide whatever punishment to be given to the doorkeepers, or give them some other occupation, or condone their action totally. They were also ready for any punishment being given to themselves (to the Sanaka Saints) if He feels that their curse is disproportionate to the actions of the doorkeepers.

(Chapter 6, Volume 3)
Stanzas 20 to 25)

Stanza 20

yaḿ vai vibhūtir upayāty anuvelam anyair
arthārthibhiḥ sva-śirasā dhṛta-pāda-reṇuḥ
dhanyārpitāńghri-tulasī-nava-dāma-dhāmno
lokaḿ madhuvrata-pater iva kāma-yānā

Stanza 21

yas tāḿ vivikta-caritair anuvartamānāḿ
nātyādriyat parama-bhāgavata-prasańgaḥ
sa tvaḿ dvijānupatha-puṇya-rajaḥ-punītaḥ
śrīvatsa-lakṣma kim agā bhaga-bhājanas tvam

(vibhūtiḥ) Shri Lakshmi Devi, (pāda reṇuḥ) the dust of Whose feet (dhṛta) is worn (sva-śirasā) on their heads (anyaiḥ) by those (artha arthibhiḥ) who seek fortunes from Her by bowing their heads before Her, (upayāti) Who takes shelter (anuvelam) for ever (yam vai) only on that Bhagavan Shri Hari;

***(kāma-yānā iva)* as if she (Shri Lakshmi Devi) is desiring to get into *(lokam)* the position *(madhu-vrata-pateḥ)* of the king of the bees who stations himself *(dhanya arpita aṅghri tulasī nava dāma dhāmnaḥ)* on the garlands of fresh Tulasi leaves placed by the devotees upon Shri Hari's lotus feet;**

***(anuvartamānām)* though worshipping the lotus feet of Shri Hari**
***(vivikta caritaiḥ)* with Her purest of the pure devotional services;**

***(tām)* She is *(na atyādriyat)* not much cared for *(yaḥ)* by Shri Hari Himself;**

***(saḥ tvam)* as that Bhagavan Shri Hari**
***(parama bhāgavata prasaṅgaḥ)* bestows His best concerns and interest only on His great devotees.**

***(tvam)* That Bhagavan *(bhaga bhājanaḥ)* is the repository of all the fortunes and also is the reservoir of all the qualities about which one can praise and praise.**

***(dvija anupatha puṇya rajaḥ)* Do the dust particles of the feet of the Brahmins accumulated over their feet while following the path leading to Shri Hari,**

***(śrīvatsa lakṣma)* or does the mark of Srivatsa on His chest,**
***(punītaḥ)* purify Shri Hari ?**

***(kim)* Then why Shri Hari *(agāḥ)* is holding them on to Himself ?**

Stanza 22

dharmasya te bhagavatas tri-yuga tribhiḥ svaiḥ
padbhiś carācaram idaṁ dvija-devatārtham
nūnaṁ bhṛtaṁ tad-abhighāti rajas tamaś ca
sattvena no varadayā tanuvā nirasya

(tri-yuga) You are the One Who manifest Yourself for the sake of the protection of the righteousness in all the three Yugas ! (idam) This universe, (cara-acaram) which consists of all the life forms and the non-life forms, (bhagavataḥ) is the representative form of Yourself (dharmasya) Which/Who is the "Dharma Swaroopa" - the one Who stands only for righteousness - .

(tanuvā) This form and shape of Yours, which is the personification of (sattvena) the Satva principle, (te)   as Your own (svaiḥ) self sustaining powers (vara-dayā) is bestowing all blessings (naḥ) in us (tribhiḥ) with Its three (padbhiḥ) feet (known as penance, purity of mind and compassion) (nūnam bhṛtam) and is being sustained (dvija devatā artham) for the sake of the Brahmins and the demiGods (nirasya) in such a way as to negate the influences of (rajaḥ) the principles of Rajas
(tamaḥ ca) and Tamas (tat abhighāti) which negatively invigorate the righteous methods.

Stanza 23

na tvaṁ dvijottama-kulaṁ yadi hātma-gopaṁ
goptā vṛṣaḥ svarhaṇena sa-sūnṛtena
tarhy eva naṅkṣyati śivas tava deva panthā
loko 'grahīṣyad ṛṣabhasya hi tat pramāṇam

(vṛṣaḥ tvam) You are the greatest of the great (ātma-gopam) and You are the protector (dvija uttama-kulam) of the highest order of Brahmins.

(yadi na goptā) If You do not bestow protection to them (su-arhaṇena) with the due reverence (sa-sūnṛtena) and through your lovely, pure and enchanting words, (tarhi eva) at that instant time itself (panthāḥ) the righteous methods of paths of the Vedas, (tava)   as prescribed by you, (śivaḥ) for the safety and protection of the universe (including living and nonliving beings) (naṅkṣyati ha) shall definitely get destroyed.

(deva) Hey the Divine ! (hi) That is because (lokaḥ)   the people of the world (agrahīṣyat) desire to follow (tat)   the good deeds done (ṛṣabhasya) by You as the Supreme Almighty (pramāṇam) as the required authorization for them to take up such well meaning causes.

Stanza 24

tat te 'nabhīṣṭam iva sattva-nidher vidhitsoḥ
kṣemaḿ janāya nija-śaktibhir uddhṛtāreḥ
naitāvatā try-adhipater bata viśva-bhartus
tejaḥ kṣataḿ tv avanatasya sa te vinodaḥ

(tat) Therefore, the destruction of the paths of the Vedas (anabhīṣṭam iva) is not a matter that shall be liked (te) by You,

(vidhitsoḥ) as You are keenly interested in bestowing all the good things (kṣemam) towards the well being (janāya) of the people of the world,

(uddhṛta areḥ) as You are the One Who always remove from the roots the practices and methods which are opposite to the path shown by the Vedas (nija-śaktibhiḥ)   through Your special powers,

(sattva-nidheḥ) and You are the One Who is the embodiment and the source of the Satva principle.

(tri-adhipateḥ) Since You are the chief reservoir of the three principles of Satva, Rajas and Tamas;

(viśva-bhartuḥ) and since You are the Chief Controller and the Sustainer of all the worlds;

(tejaḥ) Your greateness (na kṣatam)   has never been reduced (etāvatā) by Your showing respects and bowing Your head before the Brahmins.

(bata) Oh what a wonder ! (saḥ) This act of (te) Your

(avanatasya) bowing Your head before the Brahmins, we know well, (vinodaḥ tu) is only Your divine pastime !

Stanza 25

yaḿ vānayor damam adhīśa bhavān vidhatte
vṛttiḿ nu vā tad anumanmahi nirvyalīkam
asmāsu vā ya ucito dhriyatāḿ sa daṇḍo
ye 'nāgasau vayam ayuńkṣmahi kilbiṣeṇa

(adhīśa) Hey the Great Leader ! (bhavān) In case Your goodself (vidhatte) wish to award (yam vā) some other (damam) punishment (anayoḥ) to these two doorkeepers, (vṛttim nu vā) or put them in any other better alternative occupation, (tat) all of them (anumanmahi) shall be accepted by us (nirvyalīkam) without any remorse.

(vā) Or else, (ye vayam) in case (ayuńkṣmahi) we have bound these two (kilbiṣeṇa) with our curse (anāgasau) for their not having committed any offence, (dhriyatām) please foist (asmāsu) on us (yaḥ) whatever (ucitaḥ) the appropriate (saḥ daṇḍaḥ) punishment needed in this situation.

6. BHAGWAN'S CONSENT TO THE CURSE OF THE SANAKA SAINTS BEING HANDED OUT TO HIS SERVANTS AND HIS STATEMENT THAT THIS HAS ALREADY BEEN ORDAINED BY HIM.

Stanza 26

śrī-bhagavān uvāca
etau suretara-gatiḿ pratipadya sadyaḥ
saḿrambha-sambhṛta-samādhy-anubaddha-yogau
bhūyaḥ sakāśam upayāsyata āśu yo vaḥ
śāpo mayaiva nimitas tad aveta viprāḥ

(śrī-bhagavān uvāca) Shri Bhagavan said to the Sanaka Saints:

(etau) These two persons (pratipadya) shall attain (sadyaḥ) immediately (sura-itara gatim) into a position devoid of any divinity. (saṁrambha sambhṛta samādhi anubaddha yogau) But they shall always connect their thoughts to Me with single minded attention through extreme anger.

(bhūyaḥ āśu) Thereafter, very soon (upayāsyataḥ) they shall obtain back (sakāśam) the position close to Me.

(viprāḥ) Hey Brahmins ! (yaḥ śāpaḥ) The curse (vaḥ) you had handed out to them (nimitaḥ) has been ordained (mayā eva) by Me alone. (aveta) Please understand (tat) this.

Note: These words of the Bhagavan were consoling the Sanaka Saints, who were standing before Him with their doubts as to whether the punishment given by them to the two doorkeepers, who were doing their duty, out of the burst of their own anger, was justified or not. The entire responsibility for incidence as to the prevention of the Sanaka Saint's entry by His own doorkeepers and the subsequent development whereby they cursed the two were taken upon by Himself by the Bhagavan without going into the arguments of rights and wrongs because of His compassion to His own devotees. In other way also, after all whatever had happened was also because of the desire of the Bhagavan Himself.

7. BHAGAVAN'S INSTRUCTIONS TO JAYA AND VIJAYA AND THEIR ENTERING INTO THE PREGNANCY OF DITI, THE WIFE OF KASYAPA SAINT.

(Chapter 26, Volume 3)
Stanzas 27 to 37

Stanza 27

brahmovāca
atha te munayo dṛṣṭvā

nayanānanda-bhājanam
vaikuṇṭhaḿ tad-adhiṣṭhānaḿ
vikuṇṭhaḿ ca svayaḿ-prabham

Stanza 28

bhagavantaḿ parikramya
praṇipatyānumānya ca
pratijagmuḥ pramuditāḥ
śaḿsanto vaiṣṇavīḿ śriyam

(brahmovāca) Lord Brahma said to the demiGods:

(atha) Thereafter, (te munayaḥ) those Sanaka Saints, (dṛṣṭvā) after seeing for themselves (svayam-prabham) the self effulgent (nayana ānanda bhājanam) and the One Who generates happiness for one's eyes, (vikuṇṭham) Shri Hari, (vaikuṇṭham ca) and also the Vaikuntha world (tat adhiṣṭhānam) which is the residence of Shri Hari;

(parikramya) and after circumambulating and (praṇipatya) paying due respects by bowing their heads (bhagavantam) to the Bhagavan, (anumānya ca) and upon taking leave from Him
(pratijagmuḥ) returned (pramuditāḥ) very happily (śaḿsantaḥ) praising and singing (śriyam) the prosperous qualities (vaiṣṇavīm) of Shri Maha Vishnu and matters pertaining to Him.

Stanza 29

bhagavān anugāv āha
yātaḿ mā bhaiṣṭam astu śam
brahma-tejaḥ samartho 'pi
hantuḿ necche mataḿ tu me

(bhagavān) Shri Krishna Bhagavan (āha) said (anugau) to His servants : " (yātam) Please depart from this place, (mā bhaiṣṭam) but without any fear at all. (śam astu) Let good things happen to you both. (samarthaḥ api) Though I am

capable (*hantum* ***) of nullifying (*** *brahma tejaḥ* ***) the powers of the Brahmins (*** *na icche* ***) I do not wish to do so. (*** *me tu* ***) On the other hand, even (*** *matam* ***) it has My own consent.***

Stanza 30

etat puraiva nirdiṣṭaṁ
ramayā kruddhayā yadā
purāpavāritā dvāri
viśantī mayy upārate

(*etat* ***) This curse handed out to you by the Sanaka Saints (*** *nirdiṣṭam* ***) has been determined by (*** *kruddhayā* ***) the furious (*** *ramayā* ***) Goddess Lakshmi (*** *purā eva* ***) even much earlier. (*** *purā yadā* ***) Once, sometime ago, (*** *mayi upārate* ***) when I was sitting in Yoga nidra (deep meditation) (*** *apavāritā* ***) you remember both of you had stopped Her when (*** *dvāri* ***) She was about to step in through (*** *dvāri* ***) the entry doors.***

Stanza 31

mayi saṁrambha-yogena
nistīrya brahma-helanam
pratyeṣyataṁ nikāśaṁ me
kālenālpīyasā punaḥ

(*saṁrambha-yogena* ***) You will develop the mental attitude of extreme anger (*** *mayi* ***) towards Me (*** *nistīrya* ***) and through that attitude both of you will experience of the consequences (*** *brahma-helanam* ***) arising out of the curse of the Brahmins due to your having shown the disrespect to them. Thereafter, (*** *alpīyasā* ***) within a short (*** *kālena* ***) period of time, (*** *punaḥ me* ***) once again (*** *nikāśam* ***) both of you will come near (*** *pratyeṣyatam* ***) to Me.***

Stanza 32

dvāḥsthāv ādiśya bhagavān
vimāna-śreṇi-bhūṣaṇam
sarvātiśayayā lakṣmyā
juṣṭaṁ svaṁ dhiṣṇyam āviśat

***(bhagavān)* Shri Krishna Bhagavan, *(ādiśya)* after having instructed *(dvāḥ-sthau)* His doorkeepers like this, *(āviśat)* went back *(svam dhiṣṇyam)* to His own place *(vimāna-śreṇi-bhūṣaṇam)* which was beautified with the rows of decorated airplanes**
***(juṣṭam)* and is the reservoir of *(lakṣmyā)* all the prosperities *(sarva-atiśayayā)* of the highest order.**

Stanza 33

tau tu gīrvāṇa-ṛṣabhau
dustarād dhari-lokataḥ
hata-śriyau brahma-śāpād
abhūtāṁ vigata-smayau

***(tau tu)* Those two *(gīrvāṇa-ṛṣabhau)* great demiGods, *(brahma-śāpāt)* due to the impact of the curse of the Brahmins, *(dustarāt)* which was unstoppable, *(abhūtām)* turned out *(hari-lokataḥ)* in that Vaikuntha itself *(vigata-smayau)* as persons devoid of all their pride *(hata-śriyau)* and lost all their luster and beauty.**

Stanza 34

tadā vikuṇṭha-dhiṣaṇāt
tayor nipatamānayoḥ
hāhā-kāro mahān āsīd
vimānāgryeṣu putrakāḥ

***(putrakāḥ)* Oh demiGods who are my sons ! (addressed by Lord Brahma to the demiGods). As *(tayoḥ)* both Jaya and Vijaya**
***(nipatamānayoḥ)* were falling down, *(tadā)* then, *(vikuṇṭha dhiṣaṇāt)* from the abode of Shri Hari, the Vaikuntha Loka, *(mahān)* highly *(hāhā-kāraḥ)* raised voices *(āsīt)* could be heard *(vimāna-agryeṣu)* from within the decorated airplanes (from all the homes of the demiGods) in astonishment of whatever had happened.**

Stanza 35

tāv eva hy adhunā prāptau
pārṣada-pravarau hareḥ
diter jaṭhara-nirviṣṭaṁ
kāśyapaṁ teja ulbaṇam

***(tau)* These two *(pārṣada-pravarau)* principal servants *(hareḥ)* of the Lord Maha Vishnu *(adhunā hi)* have now instantly entered *(jaṭhara nirviṣṭam)* into the womb *(diteḥ)* of Diti *(prāptau)* and attained *(ulbaṇam)* the very powerul form *(tejaḥ)* of the semen *(kāśyapam)* of the Kashyapa Saint.**

Stanza 36

tayor asurayor adya
tejasā yamayor hi vaḥ
ākṣiptaṁ teja etarhi
bhagavāṁs tad vidhitsati

***(adya)* At this time, *(asurayoḥ)* because of the overwhelming powers due to these two demiGods having become the demons, and thus planted into the womb of their mother *(yamayoḥ)* toghether, *(vaḥ tejaḥ)* your own powers *(ākṣiptam)* have become subservient *(tayoḥ hi)* to those of their superior *(tejasā)* powers.**
***(tat)* This is the wish *(bhagavān)* the Supreme Almighty *(etarhi)* *(vidhitsati)* has decided to do at this time around.**

Stanza 37

viśvasya yaḥ sthiti-layodbhava-hetur ādyo
yogeśvarair api duratyaya-yogamāyaḥ
kṣemaṁ vidhāsyati sa no bhagavāṁs tryadhīśas
tatrāsmadīya-vimṛśena kiyān ihārthaḥ

***(yaḥ)* That Supreme Almighty Who is:**

***(sthiti laya udbhava hetuḥ)* the cause factor for the source of the creation, sustenance and dissolution *(viśvasya)* of the universe;**

***(ādyaḥ)* the one Who is the very first ever;**

***(duratyaya yoga-māyaḥ)* the one Who has all overwhelming powers and potencies *(yoga-īśvaraiḥ api)* which cannot be countered even by the very powerful demiGods;**

***(tri-adhīśaḥ)* the one Who is the controller of all the three qualities (Satvam, Rajas and Tamas);**

***(saḥ bhagavān)* such that Supreme Almighty *(vidhāsyati)* shall only do *(naḥ kṣemam)* good to all of us.**

***(tatra)* Therefore, *(kiyān)* what is *(arthaḥ)* the point *(asmadīya vimṛśena)* in our pondering over *(iha)* these issues among ourselves ?**

This concludes the sixteenth chapter of Volume 3

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Hari Om

PREFACE TO CHAPTER 17, VOLUME 3

THE BIRTH OF HIRANYAKSHA AND HIRANYAKASIPU; THE WORLDWIDE WIN OVER BY HIRANYAKSHA

Chapter 14, Volume 3, explains as to how the sexual desires of Diti, the wife of Kasyapa saint, at an inappropriate time led to the pregnancy of two demon sons. The saint Kasyapa explains in that chapter that they shall be killed by none other than Shri Maha Vishnu himself. He also explains that one of the grandsons would become so famous to be remembered in equal terms with Shri Maha Vishnu and that grandson was Prahlada.

In Chapter 15, Volume 3, the demiGods could see total darkness spreading all over the worlds and they approach Lord Brahma to know as to the reasons for the same and request Him to save the worlds. Lord Brahma explains in that chapter about the incidence which the Sanaka Saints faced in the Vaikuntha loka and the consequent curse upon Jaya and Vijaya, the doorkeepers of Vaikuntha Natha. The darkness seen all over was because of the pregnancy taking the life form of Hiranyaksha and Hiranyakasipu, the same Jaya and Vijaya, due to the curse of the Sanaka Saints.

Chapter 17 explains the gory scenes observed all over the worlds during the time Diti held both Hiranyaksha and Hiranyakasipu in her pregnancy for one hundred years. Thereafter this chapter goes on to explain the exploits of these two demons in detail and how Hiranyaksha is guided by the King of the Oceans to meet Shri Maha Vishnu Himself to satisfy his taste for conducting battle.

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1. ***DETAILED DESCRIPTIONS OF THE FEAR COMPLEX IN THE LIFE FORMS AND THE ADVERSE EFFECTS ON***

NATURE BECAUSE OF THE ENSING BIRTH OF HIRANYAKSHA AND HIRANYAKASIPU.

(Chapter 17, Volume 3)
(Stanzas 1 to 18)

Stanza 1

maitreya uvāca
niśamyātma-bhuvā gītaṁ
kāraṇaṁ śaṅkayojjhitāḥ
tataḥ sarve nyavartanta
tridivāya divaukasaḥ

(maitreya uvāca) ***Maitreya Maharishi said to Vidura:***

(sarve) ***All*** *(diva-okasaḥ)* ***the demiGods*** *(tataḥ)* ***assembled there then*** *(nyavartanta)* ***returned*** *(tri-divāya)* ***to the Swarga Loka*** *(niśamya)* ***after hearing*** *(gītam)* ***the explanations*** *(kāraṇam)* ***of the cause factors given*** *(ātma-bhuvā)* ***by Lord Brahma (as concluded in the previous chapter 16)*** *(ujjhitāḥ)* ***and thus got themselves relieved of*** *(śaṅkayā)* ***all their doubts and anxieties.***

Stanza 2

ditis tu bhartur ādeśād
apatya-pariśaṅkinī
pūrṇe varṣa-śate sādhvī
putrau prasuṣuve yamau

(ditiḥ tu) ***As far as Diti was concerned,*** *(ādeśāt)* ***as already firmly told to her*** *(bhartuḥ)* ***by her husband Kasyapa Saint,*** *(apatya pariśaṅkinī)* ***she always had the doubts and anxiety about her progenies giving troubles to the Gods.*** *(sādhvī)* ***That virtuous woman,*** *(pūrṇe)* ***on completion*** *(varṣa-śate)* ***of her one hundred years of pregnancy,*** *(prasuṣuve)* ***delivered*** *(yamau)* ***twin*** *(putrau)* ***baby boys.***

***Note* : Diti's husband Kasyapa had already told her that she is bearing in her pregnancy the seeds of two demonic children. That was because of her insistence of enjoying the sexual pleasures from her husband due to her extreme sensual desires without giving respect to the place, time and situational factors, despite forewarning from her husband.**

Saint Kasyapa had forewarned her that these two children shall be responsible for giving maximum troubles to all the Gods. With the intention of avoiding the troubles to the Gods, as much as possible, Diti held them in her pregnancy itself for one hundred years. After such a long time, in this manner, she gave birth to twin boys.

Stanza 3

utpātā bahavas tatra
nipetur jāyamānayoḥ
divi bhuvy antarikṣe ca
lokasyoru-bhayāvahāḥ

(*jāyamānayoḥ*) ***When these two children were born*** (*tatra*) ***thus,*** (*nipetuḥ*) ***there happened*** (*bahavaḥ*) ***very many*** (*utpātāḥ*) ***inauspicious occurrences*** (*uru bhaya-āvahāḥ*) ***creating so much fear*** (*lokasya*) ***for the world. Not only that these occurrences had their own impacts on the other worlds such as*** (*divi*) ***Swarga Loka,*** (*bhuvi*) ***the earth*** (*antarikṣe ca*) ***and also all over the outer space.***

Stanza 4

sahācalā bhuvaś celur
diśaḥ sarvāḥ prajajvaluḥ
solkāś cāśanayaḥ petuḥ
ketavaś cārti-hetavaḥ

(*bhuvaḥ*) ***Many parts of the earth*** (*celuḥ*) ***shook violently*** (*saha acalāḥ*) ***along with the mountains over them.***

(diśaḥ sarvāḥ) All the directions (prajajvaluḥ) turned into blazing fire. (aśanayaḥ) There were thunderbolts (petuḥ ca) falling all around (sa ulkāḥ) along with fireballs of meteors. (ketavaḥ ca) There appeared in the sky certain comets (ārti-hetavaḥ) known to forewarn the upcoming evil and bad times.

Stanza 5

vavau vāyuḥ suduḥsparśaḥ
phūt-kārān īrayan muhuḥ
unmūlayan naga-patīn
vātyānīko rajo-dhvajaḥ

(vāyuḥ) The wind (vavau) blew (phūt-kārān) in such a speed with high roaring sounds (īrayan) producing (muhuḥ) again and again, (su-duḥsparśaḥ) unbearable to the skin when touched upon the body, (unmūlayan) uprooting and felling (naga-patīn) the tallest of the trees to the ground, (vātyā anīkaḥ) creating the cyclonic storm so powerful (rajaḥ dhvajaḥ) and carrying with it plenty of dust particles.

Stanza 6

uddhasat-taḍid-ambhoda-
ghaṭayā naṣṭa-bhāgaṇe
vyomni praviṣṭa-tamasā
na sma vyādṛśyate padam

(uddhasat taḍit ambhoda ghaṭayā) Because of the thick clouds mixed with the rows of bright lightning as if the entire clouds were hysterically laughing, (naṣṭa bhā-gaṇe) all the stars and the sun etc. had lost their brightness (praviṣṭa tamasā) resulting in utter darkness (vyomni) throughout the sky. (na vyādṛśyate sma) It could not thus be possible to see distinctly and identify (padam) the location of any place.

Stanza 7

cukrośa vimanā vārdhir
udūrmiḥ kṣubhitodaraḥ
sodapānāś ca saritaś
cukṣubhuḥ śuṣka-paṅkajāḥ

(vārdhiḥ) The ocean was (cukrośa) roaring aloud (vimanāḥ) as if in deep distress (udūrmiḥ) with very high waves (kṣubhita udaraḥ) of whirling water turning upside down till the ocean bed.
(sa-udapānāḥ) Together with the other water bodies, (saritaḥ ca) also the rivers, (śuṣka paṅkajāḥ) with blackish withered out lotus flowers, (cukṣubhuḥ) turned topsy turvy.

Stanza 8

muhuḥ paridhayo 'bhūvan
sarāhvoḥ śaśi-sūryayoḥ
nirghātā ratha-nirhrādā
vivarebhyaḥ prajajñire

(śaśi sūryayoḥ)The moon and the sun (sa-rāhvoḥ) which came under the grip of the Rahu planet (meaning thereby the conditions existing during the eclipse period) (abhūvan) had around them the appearance of (paridhayaḥ) the misty halos (muhuḥ) again and again. (nirghātāḥ) There occurred resounding thunders though there were no clouds around in the sky.
(vivarebhyaḥ) From inside all the mountain caves (prajajñire) came out (ratha-nirhrādāḥ) the sounds of running chariots.

Stanza 9

antar-grāmeṣu mukhato
vamantyo vahnim ulbaṇam
sṛgālolūka-ṭaṅkāraiḥ
praṇedur aśivaṁ śivāḥ

(antaḥ grāmeṣu) From inside the country side villages, (śivāḥ) the she-jackals while making inauspicious sounds (vamantyaḥ) were spitting out (mukhataḥ) from their mouths (ulbaṇam) fear generating (vahnim) fire balls.

(sṛgāla ulūka ṭaṅkāraiḥ) These incidences happened along with the long cries of the jackals, and the owls making lingering noises without opening their mouths (aśivam) creating inauspicious (praṇeduḥ) sounds.

Stanza 10

saṅgītavad rodanavad
unnamayya śirodharam
vyamuñcan vividhā vāco
grāma-siṁhās tatas tataḥ

(tataḥ tataḥ) Here and there (grāma-siṁhāḥ) the dogs, (unnamayya) raising high their (śirodharam) necks, (vyamuñcan) made (vividhāḥ) different (vācaḥ) types of sounds (saṅgīta-vat) like singing songs (rodana-vat) or like wailing loudly.

Stanza 11

kharāś ca karkaśaiḥ kṣattaḥ
khurair ghnanto dharā-talam
khārkāra-rabhasā mattāḥ
paryadhāvan varūthaśaḥ

(kṣattaḥ) Hey Vidura ! (kharāḥ ca) Even the donkeys (ghnantaḥ) were scratching round and round (karkaśaiḥ) with their sharp edged (khuraiḥ) hooves (dharā-talam) on the surface of the earth (khāḥ-kāra rabhasāḥ) and seemingly perturbed making unusual sound of "khur khur". (mattāḥ) They were all virtually going mad (varūthaśaḥ) and in groups (paryadhāvan) were going around in great panic at all places in high speed.

Stanza 12

rudanto rāsabha-trastā
nīḍād udapatan khagāḥ
ghoṣe 'raṇye ca paśavaḥ

śakṛn-mūtram akurvata

(rāsabha trastāḥ) Upon listening to the wailing sounds of the donkeys (khagāḥ) all the birds (udapatan) got terrified and flew away (rudantaḥ) crying (nīḍāt) from their nests. (ghoṣe) In the cowsheds (araṇye) as well as in the wild, (paśavaḥ) the cattle stationed there (akurvata) passed (śakṛt mūtram) dung and urine.

Stanza 13

gāvo 'trasann asṛg-dohās
toyadāḥ pūya-varṣiṇaḥ
vyarudan deva-liṅgāni
drumāḥ petur vinānilam

(gāvaḥ) The cows (asṛk dohāḥ) started yielding blood instead of milk (atrasan) due to extreme fear. (toyadāḥ) Similarly the clouds (pūya varṣiṇaḥ) started showering polluted and dirty water. (deva-liṅgāni) All the idols of Gods (vyarudan) were shedding tears. (drumāḥ) The trees were (petuḥ) falling down
(anilam vinā) even without any wind blowing over them.

Stanza 14

grahān puṇyatamān anye
bhagaṇāṁś cāpi dīpitāḥ
aticerur vakra-gatyā
yuyudhuś ca parasparam

(grahān) The planets (bha-gaṇān ca api) and the group of stars (puṇya-tamān) which are considered auspicious (dīpitāḥ) were outshined (aticeruḥ) and rode over (anye) by the opposite of such planets and stars (meaning the inauspicious ones) (vakra-gatyā) making reverse circles (going backward circles instead forward circles) (yuyudhuḥ ca) and quarrelled (paraḥ-param) among themselves.

Stanza 15

dṛṣṭvānyāṁś ca mahotpātān
atat-tattva-vidaḥ prajāḥ
brahma-putrān ṛte bhītā
menire viśva-samplavam

(dṛṣṭvā) Upon seeing (anyān ca) some of the other (mahā utpātān) incredible inauspicious signs, (prajāḥ) people, (brahma-putrān ṛte) except the Sanaka saints, (a-tat-tattva-vidaḥ) who were not knowing the reasons as to the cause for such developments,
(bhītāḥ) got terribly scared, (menire) and started thinking (viśva-samplavam) about the destruction of the world.

Note: The Sanaka Saints knew about the reality of these inauspicious signs and developments. It was only because of their curse the two servants of Shri Hari took birth on the earth inheriting the characteristics of the demons.

Stanza 16

tāv ādi-daityau sahasā
vyajyamānātma-pauruṣau
vavṛdhāte 'śma-sāreṇa
kāyenādri-patī iva

(tau) Those two persons (Hiranyaksha and Hiranyakasipu), (ādi-daityau) who were the first ever demons, (sahasā) very fast
(vyajyamāna ātma pauruṣau) manifested into such personalities having immense self power,(kāyena) having such strong bodies (aśma-sāreṇa) like that of hard stones, (vavṛdhāte) and grew up
(iva) as if (adri-patī) those two were the greatest two mountains.

Stanza 17

divi-spṛśau hema-kirīṭa-koṭibhir
niruddha-kāṣṭhau sphurad-aṅgadā-bhujau
gāṁ kampayantau caraṇaiḥ pade pade
katyā sukāñcyārkam atītya tasthatuḥ

They were of such personalities that (** *hema kirīṭa koṭibhiḥ* **) the top of their golden crown (** *divi-spṛśau* **) was touching the sky;

(*niruddha kāṣṭhau* *)* ***were so fat as to block the view of all the directions;***

(*sphurat aṅgadā bhujau* *)* ***their arms were decorated with the shoulder bracelets twinkling with brightness;***

(*caraṇaiḥ* *)* ***as they walked with their feet (** *pade* **) their each and every step made (** *gām* **) the earth (** *kampayantau* **) shiver with fear;***

(*tasthatuḥ* *)* ***as they stood tall (** *atītya* **) it appeared they even surpassed (** *arkam* **) the sun (** *katyā* **) with their waists (** *su-kāñcyā* **) which were decorated with broad waist belts.***

Stanza 18

prajāpatir nāma tayor akārṣīd
yaḥ prāk sva-dehād yamayor ajāyata
taṁ vai hiraṇyakaśipuṁ viduḥ prajā
yaṁ taṁ hiraṇyākṣam asūta sāgrataḥ

(*prajāpatiḥ* *)* ***The Kasyapa Saint (** *akārṣīt* **) gave (** *tayoḥ* **) both of them (** *nāma* **) the names.***
(*yamayoḥ* *)* ***Among the twins, (** *yaḥ* **) the one (** *prāk* **) who was first (** *ajāyata* **) conceived (** *sva-dehāt* **) from his body in the pregnancy of Diti, (** *tam vai* **) he is the one***
(*viduḥ* *)* ***known (** *hiraṇyakaśipum* **) as Hiranyakasipu (** *prajāḥ* **) by the people.***
(*yam* *)* ***The one who (** *asūta* **) was delivered (** *agrataḥ* **) first***

(sā) by her (Diti) (tam) is known (hiraṇyākṣam) as Hiranyaksha.

Note: The conceivement of the first seed from the body of the father entering into the womb of the mother is the elder baby. The other one is the younger baby. However, the delivery of the children will be in the reverse order. Only after the younger one is delivered, the elder one comes out. The first and the subsequent conceivement is the criteria and not the order in which the babies touch the earth. Therefore, the second one is the eldest one who was named as Hiranyakasipu and the first one who is the younger one was named as Hiranyaksha.

2. THE EXPLOITS AND THE VALOUR OF HIRANYAKASIPU AND HIRANYAKSHA.

(Chapter 17, Volume 3)
Stanzas 19 to 23)

Stanza 19

cakre hiraṇyakaśipur
dorbhyāṁ brahma-vareṇa ca
vaśe sa-pālān lokāṁs trīn
akuto-mṛtyur uddhataḥ

(dorbhyām) Because of the invincible capacity of his powerful arms, (uddhataḥ) never recognizing anyone as to their physical strength;

(brahma-vareṇa) and because of the special benediction of Lord Brahma, (akutaḥ-mṛtyuḥ ca) not having the fear of death from any source;

(hiraṇyakaśipuḥ) that Hiranyakasipu (vaśe cakre) subjugated under his control (trīn lokān) all the three worlds (sa-pālān) along with all the demiGods within them.

Stanza 20

hiraṇyākṣo 'nujas tasya
priyaḥ prīti-kṛd anvaham
gadā-pāṇir divaṁ yāto
yuyutsur mṛgayan raṇam

(anu-aham) Constantly (anu-aham) engineering the utmost satisfaction (tasya) to Hiranyakasipu, (priyaḥ) the most beloved (anujaḥ) younger brother (hiraṇyākṣaḥ) Hiranyaksha, (yuyutsuḥ) with his aggressive war mongering intentions (gadā-pāṇiḥ) and for that purpose carrying the club in his hand, (yātaḥ) went to (divam) the Swarga Loka (mṛgayan) in search of opportunities (raṇam) to do war.

Stanza 21

taṁ vīkṣya duḥsaha-javaṁ
raṇat-kāñcana-nūpuram
vaijayantyā srajā juṣṭam
aṁsa-nyasta-mahā-gadam

Stanza 22

mano-vīrya-varotsiktam
asṛṇyam akuto-bhayam
bhītā nililyire devās
tārkṣya-trastā ivāhayaḥ

(duḥsaha javam) The one with extreme speed and anger;

(raṇat kāñcana nūpuram) the one with gold anklets making tinkling sounds as he moved on;

(srajā juṣṭam) the one who adorned the garlands (vaijayantyā) made of Vaijayanti flowers;

(aṁsa nyasta mahā-gadam) ***the one who was always seen holding his huge club on his shoulders;***

(manaḥ-vīry vara utsiktam) ***the one who was always proud of his self determination and also because of inheriting the special benediction from Lord Brahma;***

(asṛṇyam) ***the one who was unstoppable by anyone;***

(akutaḥ-bhayam) ***the one who had no fear at all at any place;***

(tam vīkṣya) ***upon seeing such Hiranyaksha,*** *(devāḥ)* ***all the demiGods*** *(bhītāḥ)* ***got so much scared*** *(nililyire)* ***and instantly disappeared from the scene hiding away from him*** *(ahayaḥ iva)* ***as the serpents do*** *(tārkṣya trastāḥ)* ***when they are frightened upon seeing the Garuda.***

Stanza 23

sa vai tirohitān dṛṣṭvā
mahasā svena daitya-rāṭ
sendrān deva-gaṇān kṣībān
apaśyan vyanadad bhṛśam

(saḥ vai) ***Hiranyaksha,*** *(daitya-rāṭ)* ***the king of the demons,*** *(dṛṣṭvā)* ***having seen that*** *(sa-indrān)* ***along with Indra*** *(deva-gaṇān)* ***all other demiGods*** *(apaśyan)* ***could not be found there*** *(tirohitān)* ***as they had disappeared from there*** *(svena)* ***because of their own*** *(mahasā)* ***powers,*** *(kṣībān)* ***considered all of them very useless*** *(bhṛśam)* ***and in a very high pitched voice*** *(vyanadat)* ***roared loudly.***

3. HIRANYAKSHA'S CHALLENGE TO VARUNA DEVA AND VARUNA PERSUADING HIM TO GO TO SHRI MAHA VISHNU TO SATISFY THE HUNGER OF WAR MONGERING.

(Chapter 17, Volume 3)

Stanzas 24 to 31

Stanza 24

tato nivṛttaḥ krīḍiṣyan
gambhīraṁ bhīma-nisvanam
vijagāhe mahā-sattvo
vārdhiṁ matta iva dvipaḥ

(mahā-sattvaḥ) The mighty Hiranyaksha, (nivṛttaḥ) as he returned (tataḥ) from there, (vijagāhe) went into (gambhīram) the deep waters of (bhīma-nisvanam) the turbulent and roaring (vārdhim) ocean (krīḍiṣyan) just for the sake of pleasure, (iva) like a (mattaḥ) mad wild (dvipaḥ) elephant.

Stanza 25

tasmin praviṣṭe varuṇasya sainikā
yādo-gaṇāḥ sanna-dhiyaḥ sasādhvasāḥ
ahanyamānā api tasya varcasā
pradharṣitā dūrataraṁ pradudruvuḥ

(tasmin) As Hiranyaksha (praviṣṭe) entered into the waters of the ocean, (yādaḥ-gaṇāḥ) all the life forms within that water (sainikāḥ) which were part and parcel of the armed forces of Varuna, (varuṇasya) the King of the Ocean, (sa-sādhvasāḥ) got frightened (sanna-dhiyaḥ) and devoid of all their courage, (pradharṣitāḥ) and afflicted (varcasā) due to the obvious powers (tasya) of Hiranyaksha, (pradudruvuḥ) moved away very fast from him (dūra-taram) to far off distances, (ahanyamānāḥ api) though they were not physically disturbed by him.

Stanza 26

sa varṣa-pūgān udadhau mahā-balaś
caran mahormīñ chvasaneritān muhuḥ
maurvyābhijaghne gadayā vibhāvarīm
āsedivāṁs tāta purīṁ pracetasaḥ

(mahā-balaḥ) The enormously powerful (saḥ) Hiranyaksha (caran) was travelling (udadhau) within the waters of the ocean
(varṣa-pūgān) for very many years, (abhijaghne) hitting and splashing (maurvyā) with his black iron (gadayā) club (muhuḥ) repeatedly (mahā-ūrmīn) the huge waves of water arising from within the ocean (śvasana īritān) due to the force of the air he used to exhale. (tāta) Hey the dear Vidura ! (āsedivān) He then reached (purīm) the kingdom (pracetasaḥ) of Varuna
(vibhāvarīm) known as Vibhavari.

Stanza 27

tatropalabhyāsura-loka-pālakaṁ
yādo-gaṇānām ṛṣabhaṁ pracetasam
smayan pralabdhuṁ praṇipatya nīcavaj
jagāda me dehy adhirāja saṁyugam

(upalabhya) Upon seeing (pracetasam) Lord Varuna (tatra) there,
(ṛṣabham) who is the lord (yādaḥ-gaṇānām) of all the living forms within water (asura-loka pālakam) and also who is the controller of the world of the demons known as the Patala, (smayan) laughingly (pralabdhum) making fun of Varuna (praṇipatya) prostrated before him (jagāda) and said (nīca-vat) like a man of lowly character: (adhirāja) " Hey the great King ! (me dehi) Give me opportunity to do (saṁyugam) war" !

Stanza 28

tvaṁ loka-pālo 'dhipatir bṛhac-chravā
vīryāpaho durmada-vīra-māninām
vijitya loke 'khila-daitya-dānavān
yad rājasūyena purāyajat prabho

Hiranyaksha continued: (yat) " That is because, (prabho) hey Lord ! (tvam) You being (loka-pālaḥ adhipatiḥ) the head of the controllers of the world, (bṛhat-śravāḥ) known famously

for your achievements, (vīrya apahaḥ) having demolished the valour
(durmada vīra-māninām) of those pretending to be valorous due to their false pride, (purā) once (vijitya) completely won over (akhila daitya dānavān) all the demons and the demiGods (loke) of the world (ayajat) and conducted (rāja-sūyena) the Rajasuya Yajna."

Stanza 29

sa evam utsikta-madena vidviṣā
dṛḍhaṁ pralabdho bhagavān apāṁ patiḥ
roṣaṁ samutthaṁ śamayan svayā dhiyā
vyavocad aṅgopaśamaṁ gatā vayam

(śamayan) Controlling (samuttham) the overwhelming (roṣam) anger coming to the fore (dṛḍham pralabdhaḥ) because of having received the greatest insult (vidviṣā) from the enemy (evam) in this manner (utsikta madena) due to his (Hiranyaksha) exceedingly exalted pride, (saḥ bhagavān) the greatest personality of (apām patiḥ) Varuna Deva, (svayā dhiyā) using his own intelligence and rationality (vyavocat) replied to him as follows: (aṅga) " Hey friend ! (vayam) I have
(gatāḥ) now reached a stage of (upaśamam) withdrawal from all these (like going to war and other such deeds).

Stanza 30

paśyāmi nānyaṁ puruṣāt purātanād
yaḥ saṁyuge tvāṁ raṇa-mārga-kovidam
ārādhayiṣyaty asurarṣabhehi taṁ
manasvino yaṁ gṛṇate bhavādṛśāḥ

(yam) You are so great in the tactics of warfare (raṇa-mārga kovidam tvām) and, therefore, you must approach (ārādhayiṣyati) the one who can satisfy you completely (saṁyuge) while fighting the war. (na paśyāmi) I am not able to visualize (puruṣāt) any other person (anyam) than (

purātanāt) ***the first ever person (Shri Hari) as the most suitable one to fight with you.***
(asura-ṛṣabha) ***Hey the greatest among the demons !*** *(tam ihi)* ***Please approach***
(yam) ***Him (for conducting your combat of warfare)*** *(gṛṇate)* ***Who is even praised greatly*** *(manasvinaḥ)* ***even by the firmly determined persons*** *(bhavādṛśāḥ)* ***like yourself.***

Stanza 31

taṁ vīram ārād abhipadya vismayaḥ
śayiṣyase vīra-śaye śvabhir vṛtaḥ
yas tvad-vidhānām asatāṁ praśāntaye
rūpāṇi dhatte sad-anugrahecchayā

(yaḥ) ***He (the Supreme Almighty),*** *(tam vīram)* ***the most courageous One*** *(yaḥ)* ***Who*** *(dhatte)* ***assumes*** *(rūpāṇi)* ***various forms,*** *(sat anugraha icchayā)* ***with His intentions to bless the good people around*** *(praśāntaye)* ***in order to rid the evil effects of***
(asatām) ***the unintelligent persons*** *(tvat-vidhānām)* ***like you, is the One you must*** *(ārāt)* ***immediately*** *(abhipadya)* ***go and see,***
(vismayaḥ) ***whereby you shall lose all your pride*** *(śayiṣyase)* ***and your body shall fall down dead*** *(vīraśaye)* ***in the battle field***
(vṛtaḥ) ***surrounded by*** *(śvabhiḥ)* ***the dogs.***

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This completes the seventeenth chapter of Volume 3

Hari Om

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PREFACE TO CHAPTER 18, VOLUME 3

THE WAR BETWEEN HIRANYAKSHA AND VARAHA MURTI

The entire chapter is the detailed description about the battle between Hiranyaksha and Sri Yajna Varaha Murthi in vivid and explicit manner. At one point of time, Lord Brahma accompanied by all the demiGods appear in the scene and request Shri Maha Vishnu to put an end to this fight as he realized that He was really enjoying the fight as his pastime.

CHAPTER 18, VOLUME 3
(Stanzas 1 to 28)

Stanza 1

maitreya uvāca
tad evam ākarṇya jaleśa-bhāṣitaṁ
mahā-manās tad vigaṇayya durmadaḥ
harer viditvā gatim aṅga nāradād
rasātalaṁ nirviviśe tvarānvitaḥ

(maitreya uvāca) ***Maitreya Maharishi said to Vidura:***

(aṅga) ***Hey Vidura !*** *(evam)* ***In this manner,*** *(ākarṇya)* ***upon listening to*** *(tat jala-īśa bhāṣitam)* ***the words of the King of the oceans,*** *(durmadaḥ)* ***Hiranyaksha who was immersed in his own false pride,*** *(mahā-manāḥ)* ***became somewhat contended in his mind,***

(vigaṇayya) ***and without paying much attention*** *(tat)* ***for those words carefully (the words that his body shall fall down dead once he engaged himself with Shri Hari in the battle),***

(viditvā) ***found out*** *(nāradāt)* ***from Shri Narada Saint*** *(gatim)* ***about the location*** *(hareḥ)* ***in which Shri Hari was available at that particular time*** *(nirviviśe)* ***and straightaway proceeded***

***(rasātalam)* towards the deepest areas of the ocean *(tvarā-anvitaḥ)* in so much of haste and hurry.**

Stanza 2

dadarśa tatrābhijitaṁ dharā-dharaṁ
pronnīyamānāvanim agra-daṁṣṭrayā
muṣṇantam akṣṇā sva-ruco 'ruṇa-śriyā
jahāsa cāho vana-gocaro mṛgaḥ

***(tatra)* At that place, *(dadarśa)* what he saw was *(abhijitam)* Shri Hari *(pronnīyamāna avanim)* lifting the earth gradually from within the depth of the waters *(agra-daṁṣṭrayā)* through His tusks *(dharā dharam)* and holding the earth so firmly, *(aruṇa śriyā)* radiating so much of brightness from His powerful reddish *(akṣṇā)* eyes *(muṣṇantam)* which negated *(sva-rucaḥ)* the entire shine of Hiranyaksha. *(jahāsa ca)* He, belittling Shri Hari, said in this manner : *(aho)* " What a wonder ! *(mṛgaḥ)* This is an animal *(vana-gocaraḥ)* which travels within the water and also on the surface of the earth."**

***Note* : The words used by Hiranyaksha about Shri Hari, in fact, carries the truthful meaning. " *vana-gocaraḥ* " meaning Shri Narayana lying within the water, " *mṛgaḥ* " meaning the One who is being enquired upon or sought after by the saints. This way these were the words of worship. However, we have to take only the negative aspect of the meaning as Hiranyaksha was in fact using the terms in a contemptuous manner.**

Stanza 3

āhainam ehy ajña mahīṁ vimuñca no
rasaukasāṁ viśva-srjeyam arpitā
na svasti yāsyasy anayā mamekṣataḥ
surādhamāsādita-sūkarākṛte

***(āha)* Hiranyaksha said *(enam)* to this Varaha Murthi: *(ehi ajña)* "Hey fool ! Come over here. *(vimuñca)* Just leave *(mahīm)* the earth. *(iyam)* This earth *(arpitā)* has been given to us *(viśva-srjā)* by Lord Brahma *(naḥ)* for those of us**

*(rasā-okasām) **living beneath the deep sea waters (inhabitants of the lower regions).** (mama īkṣataḥ) **As I keep watching,** (na yāsyasi) **you just cannot go** (svasti) **safely** (anayā) **with this earth.** (sura-adhama) **Hey the lowliest of the divine personalities !** (āsādita sūkara-ākṛte) **Hey the one Who has assumed the form of a boar ! "***

***Note* : Here again, though the words are used by Hiranyaksha to degrade Shri Hari, there are words of praise contained within them such as:**

nāsti jña = the one, who is exceedingly knowledgeable as compared to all others; ***(All knowledgeable personality);***

surāḥ adhamāḥ = Upon whom depends all others, below whom all other demiGods exist ***(The greatest of the greatest among all the demiGods);***

āsāditā = Assuming the form as a pastime; sūkara-ākṛtiḥ = the form of a wild boar; ***(Having assumed the form of wild boar as a pastime);***

As a form of worship these words can be converted as : "Hey the most knowledgeable personality ! Hey the highest in the order of the divine personalities ! You can ignore me and go ahead safely with the earth.

Stanza 4

tvaṁ naḥ sapatnair abhavāya kiṁ bhṛto
yo māyayā hanty asurān parokṣa-jit
tvāṁ yoga-māyā-balam alpa-pauruṣaṁ
saṁsthāpya mūḍha pramṛje suhṛc-chucaḥ

*(tvam) **Are you** (bhṛtaḥ kim) **not being maintained and nourished** (naḥ) **by our** (sapatnaiḥ) **opponents (the demiGods)** (abhavāya) **for our own destruction?***

*(yaḥ) **You are One such person,** (parokṣa-jit) **who win over the wars fought by you invisibly** (māyayā) **with the help of the Maya Shakti,***

*(hanti) **and kill such every one** (asurān) **who are the kinds who are not joining hands with the divine personalities.***

*(mūḍha) **Hey fool !** (yoga-māyā-balam) **You are the one who take the help of Yoga Maya for your powers,** (alpa-pauruṣam) **and as such your powers are limited. I am going to finish** (tvām) **you***
*(saṁsthāpya) **by burying you** (pramrje) **and wipe out***
*(suhṛt-śucaḥ) **the tears of grief of my relatives.***

<u>Note</u> : In the form of worship, these words can be simplified as follows in a positive sense:

*abhavāya = for the purpose of deliverance from this life; bhṛtaḥ = being depended upon **(Are we not depending upon you for our own deliverance through our enemies demiGods?)***

*mūḍhapra + mṛje = making even the fools happy **(He is the one Who makes even the fools comfortable and happy).***

*alpa-pauruṣam saḥ = All other powers are very negligible when compared to those power of Him **(He is the one Who is along with the powers of Yoga Maya and the One Who has the valour which none has).***

*saṁsthāpya = to firmly keep within. **(to firmly keep and fix such a personality, as described above, within one's heart to ameliorate the difficulties arising out of the worldly living).***

Stanza 5

tvayi saṁsthite gadayā śīrṇa-śīrṣaṇy
asmad-bhuja-cyutayā ye ca tubhyam
baliṁ haranty ṛṣayo ye ca devāḥ
svayaṁ sarve na bhaviṣyanty amūlāḥ

(asmat-bhuja) Upon Your getting hit (gadayā) by the club (cyutayā) through the force released from my hand, (śīrṇa śīrṣaṇi) by which your head shall be smashed, (tvayi saṁsthite) whereafter you shall fall down and thus shall be shown your place;

and when that happens, (ye ca) each and all (ṛṣayaḥ) the saints and sages (ye ca) and also (devāḥ) all the demiGods (haranti) who are offering (balim) worship (tubhyam) to You, (sarve) all of them (amūlāḥ) shall be bundled out from their very roots
(na bhaviṣyanti) and each one of them shall become absolute non entities (svayam) on their own.

***Note** : It is possible to turn the above stanza from the negative words to positive praise of Shri Hari by just adding "a" like this: gadayā + aśīrṇa śīrṣaṇi = Despite having fallen upon Your head the mighty club from my hand heavily You are still presenting Yourself without any injury or hurt, and, therefore, You cannot be the one Who shall not provide the necessary roots to all the saints and sages and the demiGods who worship You.*

The inner principle contained here is that even if someone tries to malign or belittle Shri Hari, all of those words automatically become the words of praise about Him.

Stanza 6

sa tudyamāno 'ri-durukta-tomarair
daṁṣṭrāgra-gāṁ gām upalakṣya bhītām
todaṁ mṛṣan niragād ambu-madhyād
grāhāhataḥ sa-kareṇur yathebhaḥ

(saḥ) That Shri Bhagavan, (tudyamānaḥ) Who was getting pierced thus (ari durukta tomaraiḥ) by the weapons of bad words showered upon Him by the enemy, (upalakṣya) observed that
(gām) the earth (daṁṣṭra-agra) which He was holding by His tusk ends (bhītām) had become so much frightened up, (

mṛṣan) ***preferred to suffer*** *(todam)* ***the pains of those words of hurt,***
(niragāt) ***and came up*** *(ambu-madhyāt)* ***from inside the water with such speed*** *(ibhaḥ yathā)* ***as if a huge elephant comes up*** *(sa-kareṇuḥ)* ***carrying along his partner she elephant*** *(grāha āhataḥ)* ***when attacked by a crocodile.***

Stanza 7

taṁ niḥsarantaṁ salilād anudruto
hiraṇya-keśo dviradaṁ yathā jhaṣaḥ
karāla-daṁṣṭro 'śani-nisvano 'bravīd
gata-hriyāṁ kiṁ nv asatāṁ vigarhitam

(karāla-daṁṣṭraḥ) ***Hiranyaksha the demon, whose teeth were fear generating,*** *(aśani-nisvanaḥ)* ***and who made such roaring sounds equal to that of the burst of thunders,*** *(hiraṇya-keśaḥ)* ***and who had golden hair over his head, started following up*** *(tam)* ***that Varaha Murthi*** *(niḥsarantam)* ***who came up thus*** *(salilāt)* ***from deep inside the water,*** *(yathā)* ***as if*** *(jhaṣaḥ)* ***a crocodile***
(anudrutaḥ) ***chased*** *(dviradam)* ***an elephant,*** *(abravīt)* ***and said :***
" *(kim nu)* ***What is so*** *(vigarhitam)* ***reprehensible*** *(gata-hriyām)* ***for shameless*** *(asatām)* ***fools ?"***

Stanza 8

sa gām udastāt salilasya gocare
vinyasya tasyām adadhāt sva-sattvam
abhiṣṭuto viśva-srjā prasūnair
āpūryamāṇo vibudhaiḥ paśyato 'reḥ

(saḥ) ***Shri Varaha Murthi*** *(vinyasya)* ***placed*** *(gām)* ***the earth*** *(gocare)* ***at the appropriate place*** *(udastāt)* ***on the surface*** *(salilasya)* ***of the water;***

(adadhāt) ***and initiated*** *(tasyām)* ***into that earth*** *(sva sattvam)* ***His own sources of powers;***

(areḥ paśyataḥ) ***and as His enemy was watching all these,***

(āpūryamāṇaḥ) came down showering upon Him (prasūnaiḥ) the flowers (abhiṣṭutaḥ) offered as a mark of praise and worship
(viśva-sṛjā) by Lord Brahma (vibudhaiḥ) and other demiGods.

Stanza 9

parānuṣaktaṁ tapanīyopakalpaṁ
mahā-gadaṁ kāñcana-citra-daṁśam
marmāṇy abhīkṣṇaṁ pratudantaṁ duruktaiḥ
pracaṇḍa-manyuḥ prahasaṁs taṁ babhāṣe

Shri Varaha Murthi (pracaṇḍa manyuḥ) bursting with anger (prahasan) and thunderously laughing (babhāṣe) said (tam) to that Hiranyaksha, (parā anuṣaktam) who was constantly chasing Him, (tapanīya-upakalpam) was wearing very many gold ornaments, (mahā-gadam) was holding the largest club, (kāñcana citra daṁśam) was wearing wonderful protective shields all made of gold, (duruktaiḥ) and was showering the choicest abuses on Varaha Murthi hurting (abhīkṣṇam) constantly
(marmāṇi) His sensitivity in the depth of His heart (pratudantam) piercing it so painfully.

Stanza 10

śrī-bhagavān uvāca
satyaṁ vayaṁ bho vana-gocarā mṛgā
yuṣmad-vidhān mṛgaye grāma-siṁhān
na mṛtyu-pāśaiḥ pratimuktasya vīrā
vikatthanaṁ tava gṛhṇanty abhadra

(śrī-bhagavān uvāca) Shri Varaha Murthi said to Hiranyaksha :

(bhoḥ abhadra) Hey the most inauspicious person ! (satyam) It is a fact that (vayam) we are (mṛgāḥ) the animals (vana-gocarāḥ) who live in water and land; (mṛgaye) I am in search (grāma-siṁhān) of dogs (yuṣmat-vidhān) like you.
(tava) Your own (vikatthanam) blabberings about your courage and strength (na gṛhṇanti) shall not be taken at all very seriously (vīrāḥ) by any person of valour (pratimuktasya)

as you are already bound tightly (** mṛtyu-pāśaiḥ **) by the ropes of the death.

Stanza 11

ete vayaṁ nyāsa-harā rasaukasāṁ
gata-hriyo gadayā drāvitās te
tiṣṭhāmahe 'thāpi kathañcid ājau
stheyaṁ kva yāmo balinotpādya vairam

(ete vayam *)* ***Those of us, (** nyāsa harāḥ **) who had captured the very source of the habitation (** rasā-okasām **) of the lower worlds,***
(gata-hriyaḥ *)* ***are devoid of any shame because (** drāvitāḥ **) you had driven us out (** te gadayā **) with your club. (** atha api **) Despite that being so, we endeavour (** kathañcit **) somehow to (** tiṣṭhāmahe **) stay put (** ājau **) in the battle. (** stheyam **) You know we must stay put.***
(kva yāmaḥ *)* ***Where can we go (** utpādya **) after creating (** vairam **) enmity with (** balinā **) a strong man (like you) ?***

Stanza 12

tvaṁ pad-rathānāṁ kila yūthapādhipo
ghaṭasva no 'svastaya āśv anūhaḥ
saṁsthāpya cāsmān pramṛjāśru svakānāṁ
yaḥ svāṁ pratijñāṁ nātipiparty asabhyaḥ

(tvam kila *)* ***As far as you are concerned, (** yūthapa adhipaḥ **) you are the commander of all the chieftains (** pad-rathānām **) of the foot soldiers. (** anūhaḥ **) Without having any doubts in your mind,***
(āśu *)* ***immediately (** ghaṭasva **) go ahead and put all your efforts***
(asvastaye *)* ***to damage (** naḥ **) us.***
(saṁsthāpya ca *)* ***Finish and override (** asmān **) us (** aśru pramṛja **) and thereafter, wipe away the tears from the eyes (** svakānām **) of your relatives.***

(yaḥ svām *)* ***The one who (** na atipiparti **) is not able to carry out (** pratijñām **) his promise (** asabhyaḥ **) is worthless.***

Stanza 13

maitreya uvāca
so 'dhikṣipto bhagavatā
pralabdhaś ca ruṣā bhṛśam
ājahārolbaṇaṁ krodhaṁ
krīḍyamāno 'hi-rāḍ iva

(maitreya uvāca) Maitreya Maharishi said to Vidura :

(saḥ) Hiranyaksha, (adhikṣiptaḥ) who was thus insulted (bhagavatā) by Shri Varaha Murthi (ruṣā) and angrily (pralabdhaḥ ca) ridiculed (bhṛśam) to the extreme, (ājahāra) got induced to the extent of becoming (ulbaṇam) greatly (krodham) furious and reacted (ahi-rāṭ iva) as if a huge cobra serpent would have reacted while it was being engaged (krīḍyamānaḥ) in playful torture.

Stanza 14

srjann amarṣitaḥ śvāsān
manyu-pracalitendriyaḥ
āsādya tarasā daityo
gadayā byahanad dharim

(daityaḥ) Hiranyaksha the demon, (manyu pracalita indriyaḥ) all of whose sense organs were so much agitated with overwhelming anger, (amarṣitaḥ) impatiently exhibiting extreme repulsion (śvāsān) and exhaling air (srjan) with heavy force through his nostrils, (āsādya) pounced towards Shri Hari (tarasā) with high speed (abyahanat) and swung a big blow (gadayā) with his club (harim) to hit upon Shri Hari (Varaha Murthi).

Stanza 15

bhagavāṁs tu gadā-vegaṁ
visṛṣṭaṁ ripuṇorasi
avañcayat tiraścīno

yogārūḍha ivāntakam

(bhagavān tu) As to Shri Bhagavan, (avañcayat) He gave a big miss to the (gadā-vegam) fiercely incoming big blow of the club (visṛṣṭam) wielded (ripuṇā) by the enemy, (urasi) aimed at His chest, (tiraścīnaḥ) by suddenly standing aside in such a way (yoga-ārūḍhaḥ) as an expert Yogi (antakam iva) avoids his oncoming death.

Stanza 16

punar gadāṁ svām ādāya
bhrāmayantam abhīkṣṇaśaḥ
abhyadhāvad dhariḥ kruddhaḥ
saṁrambhād daṣṭa-dacchadam

(daṣṭa dacchadam) Biting His lips (saṁrambhāt) raging in anger, (kruddhaḥ) The angry (hariḥ) Varaha Murthi (abhyadhāvat) then pounced upon Hiranyaksha, who was standing before Him (ādāya) holding (svām gadām) his club (punaḥ) again in his hands (abhīkṣṇaśaḥ) and swirling it (bhrāmayantam) in the air repeatedly.

Stanza 17

tataś ca gadayārātiṁ
dakṣiṇasyāṁ bhruvi prabhuḥ
ājaghne sa tu tāṁ saumya
gadayā kovido 'hanat

(tataḥ ca) Thereafter, (prabhuḥ) Bhagavan (ājaghne) gave a blow (dakṣiṇasyām) at the right side (bhruvi) eyebrow (arātim) of the enemy, (gadayā) with His club. (saumya) Hey the pious Vidura ! (kovidaḥ) The expert (saḥ tu) as Hiranyaksha was, (ahanat) he could avoid (tām) the hit of that blow (gadayā) by cleverly wielding his club.

Stanza 18

evaṁ gadābhyāṁ gurvībhyāṁ
haryakṣo harir eva ca
jigīṣayā susaṁrabdhāv
anyonyam abhijaghnatuḥ

(evam) In this manner, (haryakṣaḥ) both Hiranyaksha (hariḥ eva ca) and Varaha Murthi, (susaṁrabdhau) reaching the heights of their anger, (jigīṣayā) with the intention of winning one over the other, (abhijaghnatuḥ) repeatedly hit upon (anyonyam) each other (gurvībhyām) with their huge (gadābhyām) clubs.

Stanza 19

tayoḥ spṛdhos tigma-gadāhatāṅgayoḥ
kṣatāsrava-ghrāṇa-vivṛddha-manyvoḥ
vicitra-mārgāṁś carator jigīṣayā
vyabhād ilāyām iva śuṣmiṇor mṛdhaḥ

Both of them (Hiranyaksha and Varaha Murthi), at this point of their fight, (tigma gadā āhata aṅgayoḥ) were looking injured all over their bodies due to the heavy blows inflicted by the sharp edges of their clubs;

(kṣata-āsrava ghrāṇa vivṛddha manyvoḥ) increasingly enraged due to the smell of blood oozing from their wounds;

(carataḥ) were engaged in displaying (vicitra mārgān) the best of their fighting abilities;

(spṛdhoḥ) were inflicting blows against one another (jigīṣayā) with the intention of winning one over the other; and

(mṛdhaḥ) the fierce fight (tayoḥ) between both of them (vyabhāt) went on and on (ilāyām) as the root cause for acquiring the earth (śuṣmiṇoḥ iva) in such a way that two gigantic bulls were fighting among themselves (ilāyām) for the sake of possessing a cow.

Stanza 20

daityasya yajñāvayavasya māyayā-
gṛhīta-vārāha-tanor mahātmanaḥ
kauravya mahyāṁ dviṣator vimardanaṁ
didṛkṣur āgād ṛṣibhir vṛtaḥ svarāṭ

(kauravya) Hey Vidura ! (didṛkṣuḥ) With the desire to have the direct vision (vimardanam) of the fierce fight between (daityasya) Hiranyaksha, the demon, (mahā-ātmanaḥ) and the Supreme Almighty, (yajña-avayavasya) Whose body is the personification of Yagna, (gṛhīta vārāha tanoḥ) and Who has assumed the form of the boar (māyayā) because of his own powers of Maya Shakti,
(dviṣatoḥ) indulging in fighting among themselves (mahyām) for the sake of the earth, (svarāṭ) Lord Brahma (vṛtaḥ) surrounded by (ṛṣibhiḥ) all the saints and sages (āgāt) reached the spot.

Stanza 21

āsanna-śauṇḍīram apeta-sādhvasaṁ
kṛta-pratīkāram ahārya-vikramam
vilakṣya daityaṁ bhagavān sahasra-ṇīr
jagāda nārāyaṇam ādi-sūkaram

(vilakṣya) Upon looking at (daityam) the demon Hiranyaksha, (āsanna śauṇḍīram) who had inherited immense powers of strength, (apeta sādhvasam) who had absolutely no idea of what fear was, (kṛta pratīkāram) who was striking back at will, (ahārya vikramam) and whose valour was such that no one could oppose him in the battle,
(bhagavān) Lord Brahma, (sahasra-nīḥ) the most respectful leader of all the saints and sages, (jagāda) humbly told (nārāyaṇam) Shriman Narayana, (ādi sūkaram) who had assumed the form of Adi Varaha.

Stanza 22

brahmovāca
eṣa te deva devānām

aṅghri-mūlam upeyuṣām
viprāṇāṁ saurabheyīṇāṁ
bhūtānām apy anāgasām

Stanza 23

āgas-kṛd bhaya-kṛd duṣkṛd
asmad-rāddha-varo 'suraḥ
anveṣann apratiratho
lokān aṭati kaṇṭakaḥ

(brahmovāca) Lord Brahma said to Varaha Murthi :

(deva) Hey Bhagavan ! (eṣaḥ asuraḥ) This demon Hiranyaksha (āgaḥ-kṛt) has been inflicting lot of tortures, (bhaya-kṛt) injecting fear (anāgasām) on the innocent (devānām) demiGods, (viprāṇām) brahmins, (saurabheyīṇām) cows (bhūtānām api) and all other life forms, (upeyuṣām) who have taken shelter (te) unto your (aṅghri-mūlam) lotus feet. (duṣkṛt) He is also indulging in all sorts of wrong deeds, (kaṇṭakaḥ) and has become a nuisance factor for all. (aṭati) He is moving around (lokān) in all the worlds (asmat rāddha-varaḥ) after obtaining the boon from me (anveṣan) searching for fights (apratirathaḥ) without any opposition to him at all.

Stanza 24

mainaṁ māyāvinaṁ dṛptaṁ
niraṅkuśam asattamam
ākrīḍa bālavad deva
yathāśīviṣam utthitam

(deva) Hey Lord Who loves to indulge in playful activities ! (yathā) Just as the manner (bāla-vat) in which a child plays around (āśīviṣam) with a poisonous snake (utthitam) circled around him, (mā ākrīḍa) please do not indulge in similar play (enam) with this demon (māyā-vinam) who is capable of using his magical powers, (dṛptam) is very arrogantly proud,

***(niraṅkuśam)* is reckless in the worst manner, *(asat-tamam)* and is the cruelest of the cruelest !**

Stanza 25

na yāvad eṣa vardheta
svāṁ velāṁ prāpya dāruṇaḥ
svāṁ deva māyām āsthāya
tāvaj jahy agham acyuta

***(deva)* Hey the one Who loves indulging in the Pastimes ! *(acyuta)* Hey the one Who is ever permanent ! *(eṣaḥ)* This prolonged fight may help *(dāruṇaḥ)* this ghostly demon *(prāpya)* to wait *(svām)* for his *(velām)* most favourable time, *(yāvat)* and therefore, *(na vardheta)* before he is able to increase his demonic powers, *(agham jahi)* please kill this sinner *(āsthāya)* with the help *(svām māyām)* of your Yoga Maya *(tāvat)* as early as possible.**

Stanza 26

eṣā ghoratamā sandhyā
loka-cchambaṭ-karī prabho
upasarpati sarvātman
surāṇāṁ jayam āvaha

***(prabho)* Hey the Most Powerful one ! *(sarva-ātman)* You are the only One who is everywhere ! *(ghora-tamā)* The most darkest and fearful *(sandhyā eṣā)* dusk time *(upasarpati)* is fast approaching during which time *(loka chambaṭ-karī)* there can be maximum damage to the world. *(āvaha)* Please lead *(surāṇām)* all of us *(jayam)* towards the victory immediately.**

<u>Note</u> : After the fall of the dust time, it is generally believed that the powers of the demons increase. Therefore, Lord Brahma is requesting Varaha Murthi to kill this demon before dusk and make all the demiGods happy.

Stanza 27

adhunaiṣo 'bhijin nāma
yogo mauhūrtiko hy agāt
śivāya nas tvaṁ suhṛdām
āśu nistara dustaram

(adhunā eṣaḥ) Right now here (mauhūrtikaḥ) is this most auspicious time (abhijit nāma) known as Abhijit, (yogaḥ) which presently is existing, (agāt hi) shall pass over very fast. Therefore, (śivāya) for the sake of the welfare of (suhṛdām naḥ) all your devotees like us, please ensure that (tvam) You (nistara) kill (dustaram) this very formidable enemy (āśu) very fast.

Note : The auspicious time known as "Abhijit" is in the afternoon. That is the eighth part of the time factor in the day. The centre part of that time is the mid-day.

Stanza 28

diṣṭyā tvāṁ vihitaṁ mṛtyum
ayam āsāditaḥ svayam
vikramyainaṁ mṛdhe hatvā
lokān ādhehi śarmaṇi

(āsāditaḥ) Hiranyaksha has searched (ayam svayam) and found out himself his own (mṛtyum) death (tvām) through You,
(vihitam) which has been predetermined. (diṣṭyā) It is very fortunate for him. (vikramya) Please show Your powers (enam mṛdhe) in the fight with him, (hatvā) kill him (śarmaṇi) and then ensure the safe (ādhehi) sustenance (lokān) of all the worlds.

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This completes the eighteenth chapter of Volume 3

Hari Om

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CHAPTER 19, VOLUME 3

THE KILLING OF THE DEMON HIRANYAKSHA

PREFACE TO CHAPTER 19, VOLUME 3

This is in continuation of the previous chapter 18 in which detailed descriptions about the fight between Hiranyaksha and Sri Yajna Varaha Murthi have been explained. In this chapter Hiranyaksha is getting killed ultimately. Thereafter Lord Brahma and other demiGods shower praises on Sri Yajna Varaha Murthi. The chapter concludes with the fruitive results to the persons who remember or listen to this story of the pastimes of the Supreme Almighty.

(Chapter 19, Volume 3)
Stanzas 1 to 38

Stanza 1

maitreya uvāca
avadhārya viriñcasya
nirvyalīkāmṛtaṁ vacaḥ
prahasya prema-garbheṇa

tad apāṅgena so 'grahīt

(maitreya uvāca) ***Maitreya Maharishi said to Vidura:***

(saḥ) ***Varaha Murthy,*** *(avadhārya)* ***upon having listened and understood*** *(nirvyalīka amṛtam)* ***the most frank and the nectar like*** *(vacaḥ)* ***words*** *(viriñcasya)* ***of Lord Brahma,*** *(prahasya)* ***smiled a little,*** *(agrahīt)* ***and accepted*** *(tat)* ***those words*** *(prema-garbheṇa)* ***bestowing love and affection*** *(apāṅgena)* ***through his glance.***

Stanza 2

tataḥ sapatnaṁ mukhataś
carantam akuto-bhayam
jaghānotpatya gadayā
hanāv asuram akṣajaḥ

(tataḥ) ***Thereafter,*** *(akṣa-jaḥ)* ***Varaha Murthi*** *(utpatya)* ***jumped forcefully*** *(mukhataḥ)* ***in front of*** *(sapatnam)* ***the enemy*** *(asuram)* ***demon,*** *(carantam)* ***who was moving around*** *(akutaḥ-bhayam)* ***without any trace of fear,****(jaghāna)* ***and hit him*** *(gadayā)* ***with his club*** *(hanau)* ***on his jaw bones.***

Stanza 3

sā hatā tena gadayā
vihatā bhagavat-karāt
vighūrṇitāpatad reje
tad adbhutam ivābhavat

(sā) ***Varaha Murthi's club*** *(hatā)* ***was struck*** *(tena)* ***by Hiranyaksha*** *(gadayā)* ***with his club*** *(vihatā)* ***and the same slipped*** *(bhagavat karāt)* ***from Varaha Murthi's hands*** *(vighūrṇitā)* ***circling around*** *(apatat)* ***before it fell down.*** *(tat)* ***As it happened,*** *(reje)* ***Hiranyaksha's valour seemed to shine up***
(adbhutam iva) ***as if a great wonder*** *(abhavat)* ***was created.***

Stanza 4

sa tadā labdha-tīrtho 'pi

na babādhe nirāyudham
mānayan sa mṛdhe dharmaṁ
viṣvaksenaṁ prakopayan

(tadā) At that particular time, (saḥ) Hiranyaksha (labdha-tīrthaḥ api) though had very good opportunity to attack, (na babādhe) he did not do so (nirāyudham) to the opponent who was unarmed. (saḥ) Hiranyaksha (mānayan) respected
(dharmam) the principles (mṛdhe) of warfare, (prakopayan) and trying to make Him more angry only stood (viṣvaksenam) before the Bhagavan.

Stanza 5

gadāyām apaviddhāyāṁ
hāhā-kāre vinirgate
mānayām āsa tad-dharmaṁ
sunābhaṁ cāsmarad vibhuḥ

(gadāyām) When His club (apaviddhāyām) slipped and flew away from His pious hands, (hāhā-kāre) and the voices of alarm (vinirgate) arose from the demiGods assembled there, (vibhuḥ) the very powerful Varaha Murthi (mānayām āsa) respected (tat dharmam) the decorum of warfare of Hiranyaksha; (asmarat) at the same time He remembered (sunābham) His weapon of disc, the Sudarsana Chakra.

Stanza 6

taṁ vyagra-cakraṁ diti-putrādhamena
sva-pārṣada-mukhyena viṣajjamānam
citrā vāco 'tad-vidāṁ khe-carāṇāṁ
tatra āsmāsan svasti te 'muṁ jahīti

(āsan) There occurred (tatra āsma) all around (citrāḥ) different kinds of (vācaḥ) voices (iti) such as : (te svasti) " Only good things shall happen to You. (amum jahi) Please kill this demon"
etc., (khe-carāṇām) from those who travelled through the sky

(a-tat-vidām) and who could not understand the inner meaning and content of what actually was (tam) this Varaha Murthi,

Who was holding His Sudarshana Chakra (vyagra cakram) whirling on His finger so swiftly (viṣajjamānam) and Who was engaged in the pastimes of playing around (sva-pārṣada mukhyena) with His own very important servant (diti-putrādhamena) who had now been born as the son of Diti.

Stanza 7

sa taṁ niśāmyātta-rathāṅgam agrato
vyavasthitaṁ padma-palāśa-locanam
vilokya cāmarṣa-pariplutendriyo
ruṣā sva-danta-cchadam ādaśac chvasan

(saḥ) He, (the Hiranyaksha) (niśāmya) despite having seen (tam) Varaha Murthy, (padma palāśa locanam) Whose eyes were that of the petals of the lotus flower,

(vilokya ca) and despite his having seen Varaha Murthi (ātta-rathāṅgam) holding his Sudarshana Chakra, (agrataḥ) and also the fact that He was standing in front of Hiranyaksha
(vyavasthitam) with very firm determination,

(amarṣa paripluta indriyaḥ) agitated within all his sense organs with so much of anger, (śvasan) breathing heavily (ādaśat) bit
(sva-danta-chadam) his own lips (ruṣā) due to extreme anger.

Stanza 8

karāla-daṁṣṭraś cakṣurbhyāṁ
sañcakṣāṇo dahann iva
abhiplutya sva-gadayā

hato 'sīty āhanad dharim

(karāla daṁṣṭraḥ) Hiranyaksha, who had very fear generating teeth, (cakṣurbhyām) with his eyes wide open, (dahan iva) as if he was going to burn Him to ashes, (sañcakṣāṇaḥ) looked pointedly (harim) at the Bhagavan (abhiplutya) and just jumped in front of Him (iti) by saying (hataḥ asi) " Look here I have killed you"
(ahanat) made a big blow on the Bhagavan (sva-gadayā) with his club.

Stanza 9

padā savyena tāṁ sādho
bhagavān yajña-sūkaraḥ
līlayā miṣataḥ śatroḥ
prāharad vāta-raṁhasam

(sādho) Hey the Good Vidura ! When Hiranyaksha's club, was thus approaching towards Him (vāta-raṁhasam) with the speed of the wind, (śatroḥ miṣataḥ) even while Hiranyaksha was looking, (bhagavān) Vishnu Bhagavan (yajña-sūkaraḥ) in the form of Yajna Varaha Murthi (prāharat) just hit back (tām) at the club (savyena padā) with His left leg (līlayā) as if it was a game .

Stanza 10

āha cāyudham ādhatsva
ghaṭasva tvaṁ jigīṣasi
ity uktaḥ sa tayā bhūyas
tāḍayan vyanadad bhṛśam

(āha ca) While hitting back his club, Shri Bhagavan told Hiranyaksha " (ādhatsva) Pick up (āyudham) your weapon; (ghaṭasva) try again; (tvam jigīṣasi) Do you really want to win?"

While Hiranyaksha, (iti) as he was being (uktaḥ saḥ) instructed like this, (tāḍayan) hit back (tayā) with the same

club (bhūyaḥ) once more (vyanadat) roaring (bhṛśam) so loudly and ferociously.

Stanza 11

tāṁ sa āpatatīṁ vīkṣya
bhagavān samavasthitaḥ
jagrāha līlayā prāptāṁ
garutmān iva pannagīm

(tām vīkṣya) Seeing that the club (āpatatīm) was approaching Him directly, (saḥ bhagavān) Varaha Murthi (samavasthitaḥ) stood firmly in its own course without showing even a little bit of tension. (prāptām) As the club approached near Him, (jagrāha) He just caught hold of it (līlayā) so easily (garutmān) as if the Garuda (pannagīm iva) catches the snake.

Stanza 12

sva-pauruṣe pratihate
hata-māno mahāsuraḥ
naicchad gadāṁ dīyamānāṁ
hariṇā vigata-prabhaḥ

(sva-pauruṣe) When Hiranyaksha' valour (pratihate) was demolished in this manner by the Bhagavan, (hata mānaḥ) he felt hurt on his pride (vigata-prabhaḥ) and helpless in his own powers. Therefore, (mahā-asuraḥ) that great demon (na aicchat) did not wish to take back (gadām) his club (dīyamānām) offered in return (hariṇā) by the Bhagavan .

Stanza 13

jagrāha tri-śikhaṁ śūlaṁ
jvalaj-jvalana-lolupam
yajñāya dhṛta-rūpāya
viprāyābhicaran yathā

(jagrāha) Hiranyaksha picked up (śūlam) his trident, (tri-śikham) which had three very sharp pointed edges (jvalat jvalana lolupam) and was spitting fire from its front when

moved forward, aiming at the personality of (yajñāya) the Bhagavan (yajñāya) Who was none else than the enjoyer of the worships made through sacrificial fires, (viprāya) Who is the embodiment of all the Vedic hymns (dhṛta-rūpāya) and Who was standing before Hiranyaksha in the form of the Varaha Murthi, (abhicaran yathā) as if to show great disrespect to Him.

Stanza 14

tad ojasā daitya-mahā-bhaṭārpitaṁ
cakāsad antaḥ-kha udīrṇa-dīdhiti
cakreṇa ciccheda niśāta-neminā
harir yathā tārkṣya-patatram ujjhitam

(tat) That trident, (ojasā) so powerfully thrown with all his might at the Bhagavan (daitya mahā-bhaṭa arpitam) by the greatest demon Hiranyaksha, (cakāsat) was shining (antaḥ-khe) in the sky (udīrṇa dīdhiti) with unparalleled illumination, and the same was split into pieces (cakreṇa) by the Sudarshana Chakra,
(niśāta neminā) which had the very sharp edges all over its rim,
(ujjhitam) released by the Bhagavan, in such a manner (tārkṣya patatram) as the feather from the wings of Garuda (ciccheda) was cut to pieces (hariḥ yathā) by Indra's Vajra Astra.

<u>Note</u> : Once when Garuda won over all the demiGods and thus was flying with the pot of Nectar taken away from them, Lord Indra released his famous Vajra Astra towards Garuda. In order to show due honour to that great weapon, Garuda released a small feather from his wing which started floating in the air. The Vajra Astra cut to pieces that feather. The simili has been related here, as the powerful trident was just like a small feather of a bird as far as Shri Varaha Murthi was concerned.

Stanza 15

vṛkṇe sva-śūle bahudhāriṇā hareḥ
pratyetya vistīrṇam uro vibhūtimat
pravṛddha-roṣaḥ sa kaṭhora-muṣṭinā
nadan prahṛtyāntaradhīyatāsuraḥ

(sva-śūle) As his trident (vṛkṇe) was cut (bahudhā) to very many pieces (ariṇā) by the Sudarshana Chakra, (saḥ asuraḥ) that demon (pratyetya) straight away came running towards the Varaha Murthi (pravṛddha roṣaḥ) demonstrating extreme anger
(hareḥ) and gave Him (prahṛtya) a big punch (kaṭhora muṣṭinā) with his tightly closed fist (vistīrṇam) right at His very broad (uraḥ) chest region, (vibhūti-mat) known for the habitation of Sridevi. (nadan) Thereafter, Hiranyaksha roared loudly (antaradhīyata) and disappeared from there.

Stanza 16

tenettham āhata kṣattar
bhagavān ādi-sūkaraḥ
nākampata manāk kvāpi
srajāhata iva dvipaḥ

(kṣattaḥ) Hey Vidura ! (bhagavān) The Bhagavan (ādi-sūkaraḥ) Sri Adi Varaha Murthi (the very first manifestation of the Supreme Almighty in the form of a boar), (āhataḥ) though was punched by Hiranyaksha (ittham) thus, (na akampata) did never get shaken up (manāk kva api) by such actions even a little bit
(dvipaḥ iva) but was looking as if a giant tusker (āhataḥ) was hit (srajā) by the garland of flowers.

Stanza 17

athorudhāsṛjan māyāṁ
yoga-māyeśvare harau
yāṁ vilokya prajās trastā
menire 'syopasaṁyamam

(atha) Thereafter, Hiranyaksha (asrjat) applied and executed (urudhā) various types of (māyām) magic tricks upon Shri Hari, (harau yoga-māyā-īśvare) Who Himself is the controller of the Yoga Maya. (trastāḥ) The frightened (prajāḥ) people (vilokya) who happened to see (yām) these magic tricks of Hiranyaksha

(menire) got apprehensive (asya) that the entire world (upasaṁyamam) was reaching to the point of dissolution.

Stanza 18

pravavur vāyavaś caṇḍās
tamaḥ pāṁsavam airayan
digbhyo nipetur grāvāṇaḥ
kṣepaṇaiḥ prahitā iva

(caṇḍāḥ vāyavaḥ) At that time high velocity winds (pravavuḥ) blew up all around very severely. (tamaḥ) This resulted in total darkness (pāṁsavam) due to the rising of the dust particles

(airayan) which grew up enormously covering the entire atmosphere. (grāvāṇaḥ) Stones (nipetuḥ) flew down (digbhyaḥ) from every direction (prahitāḥ iva) as if forcefully ejected (kṣepaṇaiḥ) from powerful mortar weapons.

Stanza 19

dyaur naṣṭa-bhagaṇābhraughaiḥ
sa-vidyut-stanayitnubhiḥ
varṣadbhiḥ pūya-keśāsṛg-
viṇ-mūtrāsthīni cāsakṛt

There were clouds all around (sa vidyut stanayitnubhiḥ) accompanied by lightning and thunder, (asakṛt) which were showering repeated (varṣadbhiḥ) rains

(pūya keśa asṛk viṭ mūtra asthīni) of stinking water containing hair, pieces of bones, urine and stool (ca) etc. (abhra oghaiḥ) Because of the appearance of rows and rows of such dark clouds (dyauḥ) the sky (naṣta bha-gaṇa) turned into a situation in which there were no planets and stars over there.

<u>Note</u> : There was no question of the stars and planets visible in the sky even otherwise as the time in which the fight was taking place was mid day. Therefore, one has to take the context of this stanza relating to the words of Lord Brahma when he said to Varaha Murthi that the "Abhijit Muhurt" was going to be over, which was the appropriate time to kill the demon, and the demon, through his magical tricks deceptively gave the impression that the time referred to by Lord Brahma was over.

Stanza 20

girayaḥ pratyadṛśyanta
nānāyudha-muco 'nagha
dig-vāsaso yātudhānyaḥ
śūlinyo mukta-mūrdhajāḥ

(anagha) ***Hey the most pious Vidura !*** *(pratyadṛśyanta)* ***One could see*** *(girayaḥ)* ***the mountains*** *(nānā āyudha mucaḥ)* ***throwing around different types of weapons all over.*** *(pratyadṛśyanta)* ***One could also see*** *(dik-vāsasaḥ)* ***plenty of nude*** *(yātudhānyaḥ)* ***demonesses,*** *(mukta mūrdhajāḥ)* ***with the hair over their heads sprawling and swirling,*** *(śūlinyaḥ)* ***holding in their hands powerful tridents.***

Stanza 21

bahubhir yakṣa-rakṣobhiḥ
patty-aśva-ratha-kuñjaraiḥ
ātatāyibhir utsṛṣṭā
hiṁsrā vāco 'tivaiśasāḥ

(patti aśva ratha kuñjaraiḥ) ***There were all around very many columns of warriors like foot soldiers, charioteers, and those mounted on horses and elephants,*** *(ātatāyibhiḥ)* ***consisting of of armed*** *(yakṣa-rakṣobhiḥ)* ***Yakshas and Rakshas*** *(bahubhiḥ)* ***aplenty*** *(ati-vaiśasāḥ)* ***who were resounding the atmosphere*** *(vācaḥ)* ***with the words*** *(hiṁsrāḥ)* ***of hatred*** *(utsṛṣṭāḥ)* ***and powerful resonance of high volume war cries.***

Stanza 22

prāduṣkṛtānāṁ māyānām
āsurīṇāṁ vināśayan
sudarśanāstraṁ bhagavān
prāyuṅkta dayitaṁ tri-pāt

***(tri-pāt)* At that time, *(bhagavān)* Shri Varaha Murthi, Who is the enjoyer of all the three types of Yajnas (all sacrifices by means of offerings of materials, undertaking penance, and other types of austerities - and hence described as the embodiment of all the Yajnas),**

***(vināśayan)* in order to eliminate *(māyānām)* the magical powers *(āsurīṇām)* of the demons *(prāduṣkṛtānām)* thus appeared before Him,**

***(prāyuṅkta)* released *(dayitam)* His most beloved *(sudarśana-astram)* Sudarshana Chakra.**

Stanza 23

tadā diteḥ samabhavat
sahasā hṛdi vepathuḥ
smarantyā bhartur ādeśaṁ
stanāc cāsṛk prasusruve

***(tadā)* At that particular time, *(marantyāḥ)* Diti remembered *(ādeśam)* the commanding words *(bhartuḥ)* of her husband Kasyapa, *(sahasā)* and instantly *(samabhavat)* experienced a *(vepathuḥ)* sudden shock *(diteḥ)* within her *(hṛdi)* heart; *(asṛk ca)* blood *(prasusruve)* oozed out *(stanāt)* from her breasts.**

Stanza 24

vinaṣṭāsu sva-māyāsu
bhūyaś cāvrajya keśavam
ruṣopagūhamāno 'muṁ

dadṛśe 'vasthitaṁ bahiḥ

When Hiranyaksha realized (sva-māyāsu) that all his magical tricks (vinaṣṭāsu) had gone in vain before the Yajna Varaha Murthi, (āvrajya) assuming his real form he approached (keśavam) Bhagavan (bhūyaḥ ca) once again, (upagūhamānaḥ) and even though embraced Him with all his strength (ruṣā) very angrily, (dadṛśe) he could see (amum) the Bhagavan (avasthitam) in fact being situated (bahiḥ) outside his grip of embrace.

Stanza 25

taṁ muṣṭibhir vinighnantaṁ
vajra-sārair adhokṣajaḥ
kareṇa karṇa-mūle 'han
yathā tvāṣṭraṁ marut-patiḥ

Now (adhokṣajaḥ) Bhagavan (ahan) slapped (tam) Hiranyaksha, (vinighnantam) who was showering repeated blows on Him (muṣṭibhiḥ) with his powerful fist (vajra-sāraiḥ) equal that of Vajra, (karṇa-mūle) at the root of his ear (kareṇa) with his bare hand (marut-patiḥ) as once Indra (tvāṣṭram yathā) did to the demon Vṛtra (son of Tvaṣṭā).

Stanza 26

sa āhato viśva-jitā hy avajñayā
paribhramad-gātra udasta-locanaḥ
viśīrṇa-bāhv-aṅghri-śiroruho 'patad
yathā nagendro lulito nabhasvatā

(avajñayā hi) With just one simple (āhataḥ) slap (saḥ) upon him
(viśva-jitā) from the Bhagavan, the conqueror of all the worlds,
(paribhramat gātraḥ) Hiranyaksha's body was whirling around,

(udasta locanaḥ) his eyes bulged out, (viśīrṇa bāhu aṅghri śiraḥ-ruhaḥ) his hands and legs broken up and his hair scattered all over
(apatat) and fell down (naga-indraḥ yathā) as if a giant mango tree (lulitaḥ) got uprooted (nabhasvatā) by powerful wind.

Stanza 27

kṣitau śayānaṁ tam akuṇṭha-varcasaṁ
karāla-daṁṣṭraṁ paridaṣṭa-dacchadam
ajādayo vīkṣya śaśaṁsur āgatā
aho imaṁ ko nu labheta saṁsthitim

(aja-ādayaḥ) Lord Brahma and all other demiGods (āgatāḥ) who were there witnessing all these (vīkṣya) saw (tam) Hiranyaksha (śayānam) lying down (kṣitau) on the earth thus,
(karāla daṁṣṭram) that Hiranyaksha whose powerful teeth were fear generating, (paridaṣṭa dat-chadam) who was holding his lips with the grip of his bite, (akuṇṭha varcasam) and whose glow and shine were still in tact, (śaśaṁsuḥ) were praising him like this :
" (aho) Oh ! What a luck ! (kaḥ nu) Who else (saṁsthitim) other than Hiranyaksha) (labheta) can attain (saṁsthitim) death
(imam) in this manner ? "

Stanza 28

yaṁ yogino yoga-samādhinā raho
dhyāyanti liṅgād asato mumukṣayā
tasyaiṣa daityāpasadaḥ padā hato
mukhaṁ prapaśyaṁs tanum utsasarja ha

(mumukṣayā) With their desire to attain salvation (liṅgāt) from this micro body, (asataḥ) which body is the result factor of the powers of the Maya Shakti, (yoginaḥ) the Yogis (yoga-samādhinā) with their profound experience of the Yogic exercises, with focussed attention (dhyāyanti) meditate upon (rahaḥ) in loneliness (yam) the Supreme Almighty

Bhagavan. Hiranyaksha (hataḥ eṣaḥ) was killed (padā) by the fore foot
(tasya) of the same Bhagavan sought after by such Yogis. (daityāpasadaḥ) He, the most cruel and condemnable demon Hiranyaksha, (utsasarja) departed from (tanum) his human body (prapaśyan) while looking (mukham) at the pious face of the Bhagavan. (ha) Oh What a wonder !

<u>Note</u> : "kareṇa ahan" (slapped with his hand) was the expression used in stanza 25. Now, in stanza 28 the reference is to "padā hataḥ" (killed by his fore foot). However, there is no contradiction because for the wild boar the hands are also its front legs.

Stanza 29

etau tau pārṣadāv asya
śāpād yātāv asad-gatim
punaḥ katipayaiḥ sthānaṁ
prapatsyete ha janmabhiḥ

(etau tau) These two (pārṣadau) servants (Hiranyaksha and Hiranyakasipu) (asya) of Shri Hari (yātau) had acquired (asat-gatim) the demonic qualities (śāpāt) because of the curse of the saints. (katipayaiḥ) Within a short of span (janmabhiḥ) of some births (prapatsyete) both of them shall attain (sthānam) their own position (punaḥ) again. (ha) Oh what a wonder !

Stanza 30

devā ūcuḥ
namo namas te 'khila-yajña-tantave
sthitau gṛhītāmala-sattva-mūrtaye
diṣṭyā hato 'yaṁ jagatām aruntudas
tvat-pāda-bhaktyā vayam īśa nirvṛtāḥ

(devā ūcuḥ) The demiGods praised the Almighty:

***(te)* Towards such Supreme Almighty, *(akhila-yajña-tantave)* Who is the root cause for all the Yajnas, *(gṛhīta amala sattva mūrtaye)* and Who assumes the form and shape with the qualities of pure Sattva characteristic, *(sthitau)* for the purpose of the protection of the world, *(namaḥ namaḥ)* our obeisances, obeisances.**

***(diṣṭyā)* It is a happy event *(ayam)* that this demon, *(aruntudaḥ)* who was tormenting *(jagatām)* the people of the worlds, *(hataḥ)* has been killed. *(īśa)* Hey the Supreme Controller ! *(vayam)* We are *(nirvṛtāḥ)* immersed in happiness *(tvat-pāda bhaktyā)* because of our devotion towards your lotus feet.**

Stanza 31

maitreya uvāca

evaṁ hiraṇyākṣam asahya-vikramaṁ
sa sādayitvā harir ādi-sūkaraḥ
jagāma lokaṁ svam akhaṇḍitotsavaṁ
samīḍitaḥ puṣkara-viṣṭarādibhiḥ

***(maitreya uvāca)* Maitreya Maharishi said to Vidura:**

***(evam)* In this manner, *(saḥ hariḥ)* that Shri Hari *(ādi-sūkaraḥ)* Who manifested as the very first boar, *(sādayitvā)* after killing *(asahya-vikramam)* the most powerful *(hiraṇyākṣam)* Hiranyaksha, *(jagāma)* returned *(svam lokam)* to His own abode *(akhaṇḍita utsavam)* of the ever lasting bliss *(puṣkara-viṣṭara ādibhiḥ)* as the demiGods and Lord Brahma *(samīḍitaḥ)* were praising and worshipping Him thus.**

Stanza 32

mayā yathānūktam avādi te hareḥ
kṛtāvatārasya sumitra ceṣṭitam
yathā hiraṇyākṣa udāra-vikramo
mahā-mṛdhe krīḍanavan nirākṛtaḥ

***(sumitra)* Hey my dearest friend (Vidura) ! *(ceṣṭitam)* The great deeds *(hareḥ)* of Shri Maha Vishnu, *(kṛta-avatārasya)* who manifested as the boar, *(avādi)* have been explained *(mayā te)* to you by me, *(yathā anūktam)* in the order in which a teacher advocates to his student. *(yathā)* The manner in which *(udāra vikramaḥ)* the most powerful demon *(hiraṇyākṣaḥ)* Hiranyaksha *(nirākṛtaḥ)* has been destroyed *(krīḍana-vat)* just as a play thing by Him *(mahā-mṛdhe)* in the greatest battle between them (has been explained to you by me).**

Stanza 33

sūta uvāca
iti kauṣāravākhyātām
āśrutya bhagavat-kathām
kṣattānandaṁ paraṁ lebhe
mahā-bhāgavato dvija

***(sūta uvāca)* Shri Sutha said to Saunaka :**

***(dvija)* Hey the Brahmin ! *(āśrutya)* Having listened with rapt attention *(kauṣārava ākhyātām)* to this discourse by Maitreya Maharishi *(bhagavat-kathām)* relating to the narratives of the manifestation of boar (Varaha) *(iti)* in this manner, *(mahā-bhāgavataḥ)* the greatest devotee *(kṣattā)* Vidura *(lebhe)* achieved *(param ānandam)* immense happiness.**

Stanza 34

anyeṣāṁ puṇya-ślokānām
uddāma-yaśasāṁ satām
upaśrutya bhaven modaḥ
śrīvatsāṅkasya kiṁ punaḥ

***(upaśrutya)* Even when one listens *(anyeṣām)* to the other *(satām)* great devoted personalities' narratives, *(uddāma-yaśasām)* who have wide spread fames *(puṇya-ślokānām)* and**

whose conduct have been very pious, *(bhavet)* ***they generate*** *(modaḥ)* ***extreme happiness.*** *(punaḥ kim)* ***What to talk of it*** *(śrīvatsa-aṅkasya)* ***when one listens to the narratives about the real Srinivasa ?***

Stanza 35

yo gajendraṁ jhaṣa-grastaṁ
dhyāyantaṁ caraṇāmbujam
krośantīnāṁ kareṇūnāṁ
kṛcchrato 'mocayad drutam

Stanza 36

taṁ sukhārādhyam ṛjubhir
ananya-śaraṇair nṛbhiḥ
kṛtajñaḥ ko na seveta
durārādhyam asādhubhiḥ

(yaḥ) ***He,*** *(drutam)* ***Who reached very fast*** *(amocayat)* ***and rescued*** *(gaja-indram)* ***the King elephant*** *(kṛcchrataḥ)* ***from the distress*** *(dhyāyantam)* ***when remembered*** *(caraṇa ambujam) by the elephant* ***about His pious lotus feet while the elephant***
(jhaṣa grastam) ***was being drawn into water by the alligator*** *(kareṇūnām)* ***as the she elephants*** *(krośantīnām)* ***were merely standing as weeping onlookers;***

(sukha ārādhyam) ***is the One Who is easily worshipped*** *(ṛjubhiḥ)* ***by the plain hearted*** *(nṛbhiḥ)* ***people (without putting any pretentions)*** *(ananya śaraṇaiḥ)* ***who have no protection from any one;***

(durārādhyam) ***and at the same time is very difficult to be worshipped by those*** *(asādhubhiḥ)* ***who are not good in their hearts;***

(tam) ***to Such as that You are,*** *(na seveta)* ***shall not be worshipped and served*** *(kaḥ)* ***by any one*** *(kṛta-jñaḥ)* ***who remember with gratefulness about Your deeds ? (Meaning***

thereby that everyone who remember His kindness shall always be at His service and become His devotees).

<u>Note</u> : This discourse is coming to a close with the following two stanzas which explain the fruitive results when one listens to the narratives about the killing of Hiranyaksha by Shri Varaha Murthi.

Stanza 37

yo vai hiraṇyākṣa-vadhaṁ mahādbhutaṁ
vikrīḍitaṁ kāraṇa-sūkarātmanaḥ
śṛṇoti gāyaty anumodate 'ñjasā
vimucyate brahma-vadhād api dvijāḥ

(** *dvijāḥ* **) the Brahmins ! (** *yaḥ śṛṇoti* **) Anyone who listens, (** *gāyati* **) sings, (** *anumodate* **) or enjoys/appreciates (** *hiraṇyākṣa-vadham vai* **) the narratives in proper order about the killing of Hiranyaksha by Vishnu Bhagavan (** *vikrīḍitam* **) which has the specialities of His playful activities (** *mahā-adbhutam* **) and carries utmost wonder, (** *kāraṇa sūkara ātmanaḥ* **) and Who had to manifest in the form of a boar (Varaha) for the upliftment and sustenance of the earth, (** *añjasā* **) such a person (** *vimucyate* **) shall be relieved easily (** *brahma-vadhāt api* **) from the sin of even having killed a brahmin - or sins equal to such heinous crimes.

Stanza 38

etan mahā-puṇyam alaṁ pavitraṁ
dhanyaṁ yaśasyaṁ padam āyur-āśiṣām
prāṇendriyāṇāṁ yudhi śaurya-vardhanaṁ
nārāyaṇo 'nte gatir aṅga śṛṇvatām

(** *aṅga* **) Hey the pious brahmins ! (** *etat* **) The narratives about Hiranyaksha killing by Shri Varaha Murthi, (** *aṅga* **) confers good things, (** *alam* **) is the most (** *pavitram* **) sacred, (** *dhanyam* **) confers prosperities, (** *yaśasyam* **) is very famous for its spiritual values, (** *padam* **) acts as the protective shield (** *āyuḥ āśiṣām* **) for one's life, prosperities, (** *prāṇa indriyāṇām* **) all the sense organs and the air of life. These narratives

(śaurya vardhanam) help inculcate great valour (yudhi) while fighting any battle.
(śṛṇvatām) Those who listen to these narratives (gatiḥ) shall benefit the position (nārāyaṇaḥ) with Sriman Narayana Himself (ante) at the end period of their life cycle.

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This completes the nineteenth chapter of Volume 3

Hari Om